

INTERCULTURAL COMMUNICATION & PUBLIC POLICY IN NIGERIA



NGOZI IHEANACHO
— Editor —



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INTERCULTURAL COMMUNICATION & PUBLIC POLICY IN NIGERIA

Edited by

Ngozi Iheanacho
Senior Lecturer
University of Port Harcourt, Nigeria

M & J Grand Orbit Communications Ltd., Port Harcourt

M & J Educational Books
No. 10 Nchia Street, Delta Park
Box 237 Uniport P.O., University of Port Harcourt, **Nigeria**
E-mail: mekuri01@yahoo.com Phone: 08033410255

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DEDICATION

To Mrs. Louis O. Iheanacho

PREFACE

As there are different races and people in the world, so there are different cultures – meaning that cultural diversity is inevitable. Through human contact and association cultures meet. In such meetings every individual and culture projects itself as worthy, and should be held in high esteem. In today's world it is not encouraging to be ethnocentric – always taking action or inactions that crystallize and project a feeling of one's own culture or racial superiority. Such attitude obstructs meaningful interaction, human relations, tolerance and co-operation. Conversely, the skill and ability to tolerate and communicate effectively with people from diverse cultures is a social activity which begins from thought to behaviour, in both spoken and non-spoken versions. It is against the background of taking cultural diversity seriously that we embarked on this book project, to specifically address the aims outlined below.

Aims and Thrust

(i) To promote the appreciation of human cultural diversity

The work is a response to contemporary conception that successful intercultural communication is highly necessary for humanity to co-exist and survive, given the high degree of cultural integration and contagious effect of issues in the world. What happens in one culture extends to other parts. It therefore becomes reasonable to embark on production of a basic text that offers theoretical and thematic knowledge of human interaction, against the backdrop of different cultures.

On the strength of such knowledge people can tolerate the human heritage of diversity, devoid of cultural arrogance. The necessity to understand other cultures is unavoidable in this age of increased cultural traffic and interconnection of the world.

(ii) To proffer management skills for intercultural communication

In pursuit of this aim the book offers resource materials and skills for interpersonal understanding and interaction in multicultural settings. It also offers useful resource materials for formulating and managing organizational culture and policies, business communication and human relations. In the area of international relations, the book also provides valuable data for diplomatic understanding, respect and appreciation of cultural diversity.

(iii) To understand culture and public policy relations

We want to understand the relation of culture, public policy and intercultural communication processes. In other words, the specific aim and thrust is to bring to limelight the cultural underpinnings of public policies in Nigeria, as an avenue of promoting indigenous values, ideologies and worldviews.

(iv) To provide basic text for cultural studies

The addition of cultural studies component into the Religious Studies curriculum of many universities across the world, and Nigeria in particular, is a source of pressure for cognate books. So, in response to the desire, the book is designed in a form and analysis that provide students basic reading text, especially in

intercultural communication and sociology of culture component of their programme.

Organization

The book contains 19 essays, structured into five parts.

Part One

Conceptual Frames and Theoretical Principles

Essays in this part provide the foundational base of the study. Accordingly, the first chapter offers the conception of the subject of culture, the human need and trend in understanding its substance, to the point of intercultural communication. In Chapter Two we discussed the theoretical foundation and principles that characterize intercultural communication for a constructive baseline knowledge of the processes and contexts. The third chapter probes into the increasing trend of the world's interconnection, *ipso facto* the phenomenon of globalization, as concomitant of intercultural communication. The fourth chapter revibrates the inseparable tie between culture and sociology. On that premise, the essay crystallizes the intercultural communication contents and force in the function and characteristics of culture.

Part Two

Institutions and Intercultural Communication

In this constellation are readings that crystallize the link and role of social institutions in intercultural communication. Our eclectic approach influenced our choice of the institutions discussed herein as highly potent in intercultural traffic. The first report (Chapter Five) is on education. Therein the essay is factual

analysis, which presents education as an institution founded on human culture, for the purpose of socialization, development and integration of people into their groups. As people seek knowledge in its different dimensions and parts of the universe they experience alien cultures, and more so when people embark on educational tourism. In the next contribution of the constellation (Chapter Six), religion is presented as a dynamic institution that is effective in promoting intercultural contact. Religion is a concomitant of culture. Its role in intercultural communication is observed in the projection and transmission of worldviews, values, materials of worship and change initiatives, as it is practised and propagated in other cultures. The role of the media is also discussed in this part, in Chapter Seven. Although the media is not a primary institution of society, but it is very efficient in transmitting culture from one place to another. In Chapter Eight, we discussed the role of women as purveyors and carriers of culture, from one part of the world to another. The inclusion of the contribution under this constellation is because the platform under which women impact more in intercultural communication is the institution of marriage. In more than any other setting, women carry cultural practices and products from their different cultures of orientation to their cultures and homes of reproduction. They make changes through such cultural initiatives, as they also use the cultural knowledge in socializing and educating their children.

Part Three

Creative Arts and Tourism in Culture Traffic

The basic dynamics of art in intercultural communication settings are presented in this part. From the general conception of the functioning of the arts in intercultural communication as the point of departure, Chapter Ten specifically explained the role of music in promoting intercultural communication. It notes that music travel across cultures, portraying alien language, ideology, worldview, proverbs, wise sayings, personality profile, life experiences, etc. Chapter Eleven went beyond music, to paintings as human creative art works that symbolically convey cultural message and knowledge. Also, in this constellation, we discussed tourism in Chapter Twelve. However, not as a creative art subject, but because it is associated with artistic skill and products' development. Thus, tourism, especially the cultural dimension is a promoter of intercultural content and communication. Tourism products are oriented and packaged in the culture of the host. Again, tourists also come to the destination with their own culture. You can imagine the amount of 'cultural garbage' that build up at a popular tourism site.

Part Four

Management of Intercultural Communication

Essays in this part are directed at articulating ways to handling the challenge of cultural diversity. In Chapter Thirteen, we are made to understand that there are some limitations to cultural diversity. Diversity in human relations is not endless in the strict sense of its conception. Chapter Fourteen heralds the awareness factor in the context of intercultural communication, as

a requisite knowledge that facilitates the adaptation of someone in alien culture. Such awareness as discussed herein is a necessary condition for managing cultural differences.

Part Five

Culture and Public Policy

Contributions in this constellation are aimed at spotlighting the structural properties of some public policies in Nigeria, as other valves through which culture is crystallized and communicated. In Chapter Sixteen is the conceptual frame of public policy, baseline and synergy of the activities of the National Orientation Agency (NOA). The essay also discussed the National Youth Service Corps (NYSC), etc., as policies of the Nigerian state that facilitate intercultural communication, of the diverse cultures of the nation. The local content policy in Nigeria's oil and gas industry is discussed in Chapter Seventeen, as another policy of the Nigerian state that promotes local culture development and incorporation into the oil and gas business. Therefore, through local content input in the sector, indigenous cultures are appreciated and communicated within and outside the country. In Chapter Eighteen, rural women are discussed in their organized group processes of maintaining peace and order in their local communities, under the framework of alternative dispute resolution policy and advocacy of government, Non-Governmental Organizations (NGOs) and Community Based Organizations (CBOs). With the example of Akpor Kingdom, in Rivers State, the contribution shows how women promote intercultural communication through synergizing the knowledge and

experience they garner from their cultures of orientation and of reproduction, to associate and maintain peace. Thus, in such women organizations is the summit of cultures, which blend together. The last essay (Chapter Nineteen) is an account of Nigeria's incorporation of culture matrix and ideas into her foreign policy, especially in intra-African relations. This makes the country's foreign policy another valve of intercultural communication.

All the essays put together provide a perspective study of the intercultural communication paradigm of cultural studies. Together, they make relevant literature and indispensable reading material for students of cultural studies, sociology and related disciplines.

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Ngozi N. Iheanacho Ph.D.

Editor

LIST OF CONTRIBUTORS

Amah G. Mgbemere-Emukah (MA) is a lecturer with the Baptist Theological College, Obinze. He is also a doctoral candidate at the University of Port Harcourt.

Benjamin O. Onu (Ph.D) is a lecturer with the Department of Religious and Cultural Studies, University of Port Harcourt.

Caroline Mbonu (Ph.D) is a senior lecturer in the Department of Religious and Cultural Studies, University of Port Harcourt.

Chidiebere Ughaerumba (MA) is a doctoral candidate in the Sociology of Religion and Culture unit of the Department of Religious and Cultural Studies, University of Port Harcourt.

Douglas Nwaokugha (Ph.D) is a senior lecturer with the Department of Educational Foundation, University of Port Harcourt.

Emmanuel Okemini (Ph.D) is a senior lecturer in the Department of Sociology, University of Port Harcourt.

Eze Wosu (Ph.D) is a lecturer with specialty in Sociology of Development, at the University of Port Harcourt.

Franca N. Madumere (MA) is a lecturer at the Alvan Ikoku Federal College of Education, Owerri. She is also a doctoral candidate of Religious and Cultural Studies, University of Port Harcourt.

Friday L. Bobmanuel (BA) is a graduate student of Sociology of Religion and Cultural Studies, University of Port Harcourt.

Grace Lawrence-Hart (Ph.D) is a Lecturer with the Department of Religious Studies, Ignatius Ajuru University of Education, Rumuolumeni, Port Harcourt.

Igoniko O. Kenoye (MA) is a doctoral student of Religious and Cultural Studies, University of Port Harcourt.

Jacob Dick Asuevia (MA) is a doctoral student of Religious and Cultural Studies, University of Port Harcourt.

John C. Koko (MA) is a doctoral candidate of Religious and Cultural Studies, University of Port Harcourt.

John Obineche (Ph.D) is a senior lecturer with the Department of Religious and Cultural Studies, University of Port Harcourt.

Kingsley Owete (Ph.D) is a senior lecturer with specialty in African Indigenous Religion and Cultural Studies, University of Port Harcourt.

Ngozi N. Iheanacho (Ph.D) is a Sociologist and senior lecturer in Religious and Cultural Studies, University of Port Harcourt.

Nnwobunwene Scf (MA) is a lecturer and doctoral candidate in the Department of History and Diplomatic Studies, University of Port Harcourt.

Ntiense Usua (MA) is a lecturer and doctoral candidate in the Department of Linguistics and Communication Studies, University of Port Harcourt.

Otu A. Ekpenyong (Ph.D) is a senior lecturer with specialty in Institutional Analysis and Rural Development Studies, Sociology Department, University of Port Harcourt.

Rowland Olumati (Ph.D) is a lecturer with the Department of Religious and Cultural Studies, University of Port Harcourt.

Saturday T. Nbeta (MA) is a doctoral candidate of Religious and Cultural Studies, University of Port Harcourt.

Vincent A. Olusakin (MA) is a lecturer at the Akwa Ibom State University, Uyo. He is also a doctoral candidate at the University of Port Harcourt.

TABLE OF CONTENTS

Dedication	v
Preface	vi
Acknowledgements	xiii
List of Contributors	xiv

Part One

CONCEPTUAL FRAMES AND THEORETICAL PRINCIPLES

From Culture to Intercultural Communication	1
- <i>Ngozi N. Iheanacho</i>	
Theories & Principles of Intercultural Communication in a Globalizing World	19
- <i>Ntiense Usua</i>	
Globalization & Intercultural Communication: A Diplomatic Perspective	51
- <i>Nnwobunwene Scf</i>	
Sociology of Culture & Intercultural Communication	65
- <i>Emmanuel Okemini</i>	

Part Two

INSTITUTIONS AND INTERCULTURAL COMMUNICATION

Education & Intercultural Communication	89
- <i>Douglas O. Nwaokugha</i>	
Religion & Intercultural Communication	109
- <i>Ngozi N. Iheanacho & A.G.M. Emukah</i>	
The Media & Intercultural Communication Process	127
- <i>Chidiebere Ughaerumba & Grace Lawrence-Hart</i>	
Women & Intercultural Communication	163
- <i>Caroline N. Mbonu & Ngozi N. Iheanacho</i>	

Part Three

CREATIVE ARTS AND TOURISM IN CULTURE TRAFFIC

Basic Dynamics of Art in Intercultural Communication process	181
- <i>Rowland Olumati & Amagh G. Mgbemere-Emukah</i>	

Music and Intercultural Communication -Benjamine O. Onu	195
Art: Music & Painting in Intercultural Communication -O. Kenoye Igoniko	213
Tourism & Intercultural Communication -Grace Lawrence-Hart	221
Part Four	
MANAGEMENT OF INTERCULTURAL COMMUNICATION	
Limits of Intercultural Communication -Kingsley Owete & Vincent A. Olusakin	239
Intercultural Communication Management: Intercultural Awareness and Sojourner Adaptation -John Obineche & Jacob Dick Asuevia	259
Intercultural Communication Management: the roles of Police and Immigration -Otu Ekpenyong & S.T. Nbeta	279
Part Five	
CULTURE AND PUBLIC POLICY	
Public Policy, Cultural Factors and National Orientation Agency -Ngozi N. Iheanacho & Franca N. Madumere	295
The Local Content Policy and Intercultural Communication in Nigeria's Oil and Gas Industry -Ngozi N. Iheanacho & John C. Koko	315
Rural Women and Alternative Dispute Resolution Policy in Akpor Kingdom: A Cultural Matrix -Eze Wosu	339
Culture and Nigeria's Foreign Policy -Kingsley Owete & Friday L. Bobmanuel	349

CHAPTER ONE

From Culture to Intercultural Communication

Ngozi N. Iheanacho

On the Substance and Definition of Culture

Culture is one of the words in human societies that appear common, and is also used in various ways. It has been used to explain the different types of activity and behaviours associated with human interaction and cravings. In historical accounts we also see culture being used to refer to the heritage and traditions associated with a group's way of life. In normative thinking culture is used to describe the rules and norms that are associated with a group. Structurally, it is used to crystallize the societal or organizational elements of a group. In genetic conception, it is used to describe the origins of a particular way of life.

The conferment of different meanings to culture is further underscored by renowned sociologists, like Robert Boccock (1992). He observed that over the annals of human history, culture has been given meanings and connotations, such as it is being used to designate the cultivation or tending of something, as is the case in agricultural practice. In about the 16th and 18th century, culture was conceived as an elite attribute, to mean the 'cultivation' of the human mind. This culminated in the use of culture to determine hierarchy of human societies, and finally to being a word for ethnocentric division of mankind – the highly refined civil cultivation and 'perfection' attained by western Europeans, and what was conceived to be comparatively primitive development of human

qualities in regions of the world. This is the foundation of the human divide of first rate, second rate and, now, what is known as first, second and third worlds.

A more appealing conception of culture was offered by the German historian, Herder, (see Berger 1995:15). In Herder's articulate exposition, culture is a substantive noun, not an abstract thing, but is indeed a thing of reality and concrete in human existence. This means that all peoples of the world possess culture. A crystallizing transcendence of Herder's idea of culture was recorded in the definition of the British Anthropologist, Sir Edward Burnett Tylor (1871), that culture is: "that complex whole which include knowledge, belief, art, law, morals, customs, and any other capabilities and habits acquired by man as a member of society".

Against the backdrop of using culture to refer to different things in human experience, it is surrounded with some aura of ambiguity, such that it is embedded in almost all aspects of human living. Some aspects involve tangible things (material culture), made up of objects created in a society like artifacts, buildings, clothing, food, etc. There is also the intangible things of culture (non-material culture), such as norms, customs of a people, organized activities, such as religion and science, etc. With this understanding, culture is also used to refer to societal and structural entities like government, organization and community structure, (Matsumoto and Juang 2004:7).

The trend of fathoming the substance and importance of culture in human living and, as crystallized by the Tylorian definition opened the floodgate for a plethora of definitions to emerge. Here

are a few of them. According to Linton (1936) culture is a social heredity. For Kroeber and Kluckhohn (1952:181), culture is conceived as patterns of, and for behaviour acquired and transmitted by symbols, constituting the distinct achievement of human groups, including their embodiment in artifacts. Rohner (1984:119-120) define culture as the totality of equivalent and complementarily learned meanings maintained by the human population, and transmitted from one generation to the next. For Jahoda (1984) culture is a descriptive term that captures not only rules and meanings but also behaviour. For scholars like Geertz (1973), it is shared symbol systems transcending individuals. It is the shared way of life of a group of people. For Matsumoto and Juang (2004:10), culture is conceived as a dynamic system consisting of a group's rules, aimed at ensuring their survival – in the forms of attitude, values, beliefs, norms, and behaviours, shared by a group and passed across generations, with susceptibility to change.

In all the definitions, we can understand culture to be a system of patterned ways of thought and behaviour necessary for meaningful and acceptable living and interaction in a society. Apart from biological issues, all other concerns of a group, for its complex whole and survival make-up the substance of culture. This is our baseline point of departure to navigate human route to intercultural communication.

Diversity and Functionality of Culture

Culture varies from one group and society to another. However, the variation does not limit its functionality for the members. In other words, every culture makes meaning, and is functional in the life of the members.

The culture of any group of people and society is its “design for living” (Clyde Kluckhohn in Haralambos and Holborn 2008:2). Members of such group derive their ways of living from the structure, because it provides them with a corpus of shared ideas and habits which they accept and transfer to other generations, as their guide to facing the realities of existence. In other words, culture is a determinant factor of how members of a society think, feel, and behave. Through its prescriptive elements, it defines acceptable ways of behaviour for the members. Such definitions differ from one culture to another. This implies that the variations in cultural definition, understanding, and usage is the foundation of the diversity factor in the heritage of humanity.

Cultural diversity can lead to considerable misunderstanding between members of different societies. For instance, among the people of Sioux Indians of South Dakota, it is not proper to answer a question in the presence of other people who do not know the answer. It is an aberration to contravene the practice, and is regarded as being boastful and arrogant. The conception is that, it is a way of exposing the other people’s ignorance. Again, it is also perceived as an attempt to undermine their confidence and put them to share. The Sioux also regards it as wrong to answer a question, unless they are absolutely sure of the answer. Intercultural conflict would arise if a Nigerian teacher, unaware of such culture were to teach a classroom of Sioux children, hence the teacher may think that such behaviour is a manifestation of ignorance, stupidity or hostility. But in the conception and thought of the people, the custom is meaningful

and functional. (Klineberg Otto, in Haralambos and Holborn 2008:2-3).

Cultural diversity looms large as a feature and topical issue in the contemporary world. People across the globe live and interact at different levels – play and work with increasing number of people from different countries, cultures and walks of life. People of different cultures living in a community and country are more today than ever before. The outcome of this increasing diversity in the world is that it creates a wonderful social environment for personal drive and ingenuity. But, beneath this psycho-social steam in individual pursuit of life chances, the phenomenon of increased diversity promotes the conception of difference and misunderstandings that are capable of causing confusion and conflict. This is the reason why we must transcend from mere conception and projection of culture, to equipping humanity with the knowledge and rubric of intercultural communication.

Culture and Communication

The transcendence of a culture area and space is a human activity only possible through contact and communication. As people come from different culture areas and backgrounds, they meet other people and communicate with their own cultural definitions and traits – traits that may appear strange and shocking to those in contact. The communication factor is clearly present in many definitions of culture. Example of such feature is in Triandis (1994:23), thus:

Culture is a set of human-made objective and subjective elements that in the past have increased the probability of survival and resulted

in satisfaction for the participants in an ecological niche, and thus became shared among those who could communicate with each other because they had a common language and they lived in the same time and place.

There are so many definitions of communication, but for the purpose of this study, we subscribe to the views of Samovar et al (2007:12), that in all conceptions of the subject – “human communication is the process through which symbols are transmitted for the purpose of eliciting a response”. We will not go further to recast the principles and theories of communication, as they have been provided in chapter three of this volume.

Given the role of communication in trafficking culture, we agree with Hall (1977:14) that, “culture is communication and communication is culture”. Communication is founded on culture for the purpose of sharing meaning and information between people at different levels of awareness and control. Communication process can also be in the form of symbolism, image expression or through material culture. All these are part of the factors which aggregate to form a group’s cultural pattern – the fundamentals of daily activities and existence. The fundamental rubrics of existence – enculturation, socialization, integration, norms, etc., form the nucleus containing and providing the prerequisites of being a member of such culture. And with such orientations the members share meanings and interact freely. Therefore, contact with people outside one’s culture of orientation cause a disconnect in interaction, as the encoding and decoding processes of communication become obstructed.

Communication is a cardinal component of culture, serving as its driving mechanism. Communication also involve human contact that carry cultural garbages from one place to another. Consequently, intercultural communication is the function of the contact between human cultures. The origin can be traced back to the beginning of civilization, when the early humans formed tribal groups, and people from one tribe encountered others and discovered the 'we' and 'they' differences. This is the point of transcendence from exclusivity of cultural groups, to considering relations and changes in intercultural affairs. This implies that the fact and challenge of cultural diversity has long loomed large in the annals of history. The absence of adequate cultural understanding and strategies of ensuring tolerance promote the human impulse for hostile and malevolent attitudes toward carriers and communicators of such manifest difference in ways of life. Thus, it is always common practice to quickly blame the alien in a culture (Samovar et al 2007:2).

The Necessity of Studying Intercultural Communication

Increasing rate of human contact and integration challenges make it necessary for mankind and human societies to learn how to cope with people of diverse cultures. This is the thrust of intercultural communication. It aims at a clinical approach to changes at both the international and the domestic fronts. In other words, the subject of intercultural communication is focused at systematic handling of the consequences of emerging (new) social location and phenomena which people unavoidably encounter in their existence, especially in their professional

endeavour and pursuit of life chances, across cultures of the world. In the processes, they experience exotic, alien and sometimes wondrous characters, (Samovar et al 2007:4). Intercultural relation is complex, hence the necessity of studying intercultural communication. In the following discussion, we crystallized the factors which make the study of intercultural communication necessary.

Increasing Cultural Contact

The current trend of international contacts – contact between people of different cultures is unprecedented. This means that symbiotic relationships bound mankind together. Today, nations, groups and cultures exist in strong relationship with others. This makes intercultural communication a fact and a necessity, both for planning and studies. The world is now more mobile than ever before. People migrate for leisure, labour, education, etc. In addition to evolving populations, the experience of human mobility is complemented by change in culture, which consequently affect the life of members. Such changes come from a number of ways – ideology, language, lifestyle, etc. With the trend of a continually inter connecting and interdependent world, the cost of cultural illiteracy may be dangerous and very expensive for peoples of the world. In other words, it is necessary that humans make conscious efforts to understand and convert the human difference to human strength, (Nakayama Martin 2005:10).

Technological Advancement and Information Systems

With the tremendous advance in the means of transport, especially in the marine, aero and the

internet industries, the world is in situation of increasing interconnectivity. The improvement in the transit industry make it easy for people to travel or move material culture from one point of the world to another, in a couple of hours, with relatively reduced cost. Such experience make people across cultures to encounter one another in different forms.

The advancement in information systems is another facilitator of cultural interaction. Communication equipments such as satellite, television and radio transmission gadgets connect the entire world for instantaneous sharing of news and different types of information, (Samovar et al. 2007:4).

Furthermore, the internet communication systems – e-mail, cell phone, facebook, twitter, fax, u-tube etc., enable interaction with people without face-to-face contact. Through information technology you can talk to anyone, anywhere in the world. With such development, people now establish a network of relationships. Consequently, changes in peoples cultural patterns of thought and perception are altered as they encounter different people across cultures – with various linguistic, religious, economic, social etc., backgrounds.

International Conflict and the Quest for Peace

The world is in quest for peace. Since the Second World War the world has been apprehensive of managing challenges and treats to harmonious existence. From boundary disputes to animosities of colonial experience and legacies, as in the case of India and Pakistan, to political and economic interests, the world is under continuous threat. The crux of the matter is – “can people from diverse backgrounds exist in harmony”

(Martin and Nakayama 2005:3). This global concern is a strong factor for promoting intercultural communication. World record shows that there are more armed conflicts taking place across nations and cultures. Human lives (soldiers, innocent people, including children), are lost in thousands due to conflict.

The high proliferation of nuclear, biological and chemical weapons, long range missiles, and small arms is another impetus for intercultural understanding and interaction. More nations of the world now possess weapons of mass destruction. Distance no longer pose serious challenge to hostility and conflict, as many of the weapons travel long distance, hitting targets at short intervals, with instant effects. Again, conflict at one point of the world has contagious effect.

The rising profile of terrorism is another dimension to the conflict factor – underscoring the need for cultures to interact. At present, there is full scale terrorism in Iraq, North Korea, Afghanistan, Israel, Indonesia, Philippines, Iran, Palestine, Chechnya. In Africa there is full scale terrorist insurgence in Nigeria, Kenya, Libya, Mali, Egypt, Algeria etc. There are yet some parts of the world where terrorists operate at low scale, as in Kuwait, Vietnam, Sudan, Somalia, and in Latin American countries. Even countries that are considered free from the presence of terrorists are not safe. The September 11, 2001 attack on the United States of America shows that terrorist operations permeate geographical and cultural delineations.

At the local scene ethnic and cultural groups across nations are locked up in bloody conflicts and clashes, threatening the stability of their governments and people, (see Otite and Albert 1999). Recall the case of

the Hutsu and Sutsu people of Rwanda. In Nigeria, history cannot forget the Ugep-Udomi war of 1992; the Zangon Kataf crisis of 1992; the Tiv-Jukun conflicts of the '90s; the Ife-Modakeke crisis of 1997; the Ogoni-Andoni crisis of the '90s; the incessant Jos Plateau crisis; and recently, the Tiv and Fulani herdsmen conflict, to mention but a few.

The Global Economy

The emergence and expanding network of global economic system and complex market indices is another dimension to the necessity of intercultural communication. Organizations are faced with a variety of cultures, within which they must operate and achieve their objectives. Organizations not only establish business ventures in foreign countries and cultures, they also encounter other cultures in the process of sourcing for funds and assembling a multicultural workforce, (Beamer and Varner 2001:xiii).

These characteristics of the global economy requires sensitive and skilled attention to cultural diversity at the workplace. That is, orientation in industrial relations within the purview of the customer and host community values. In other words, to fit into the global market economic competition, it is necessary for organizations to engage in intercultural communication and education to enable them understand how business is conducted in other countries. There is also need for an inclusive training and orientation in dealing with the attendant cultural diversity issues. This is against the backdrop of the fact that economic exchanges drive cultural interactions, while disregard for cultural idiosyncrasies can cause ill-will and mistrust, enhance

negative stereotypes and result in lost business opportunities (Martin and Nakayama 2005:6-8).

Growing Population and Demographic Changes

The growth rate of the world's population is put at approximately 200,000 human beings per day. With the year, 2005 estimated population of 7.5 billion people, it is projected that by the year 2050, world population would reach 9.3 billion people. The rapid growth is also accompanied by increasing rate of mobility and alteration in the social formation of traditional settlements and habitat. More than 100 million people are currently living outside the country of their birth. Yet, there are signs that world population growth and migration of people will continue, (Martin and Nakayama 2005:8). Given this trend, the contact between people and cultures are on the rise, and increasingly necessitating intercultural communication knowledge and skills, to accommodate the differences.

The emerging populations are accompanied by demographic changes and challenges which are necessary to understand and handle. Some of them include conflict of language differences, values, lifestyle, settlement patterns and economic disparity. In spite of these differences, people in any society and group come into contact, encountering themselves in public institutions and utilities – school, workplace, hospital, railway station, sea and airports etc. People come to such places with their cultural orientations, formed in different languages, historical antecedents, economic systems, religious convictions and backgrounds etc. This is why the study and promotion of intercultural communication is a necessity.

Nigeria's cultural background and social structure further underscore the need for promoting intercultural communication. It is a country with over 200 ethnic groups and languages. And, with colonial strings national boundaries were violated and the various cultural groups forced into one nation state with plurality of volatile factors of difference and conflict.

Environment and Diminishing Natural Resources

Growing populations and demographic changes pose more challenges from the environment – arising from natural resources diminish and crisis. Oil and water resources are diminishing in certain areas. There is reduction in available farm lands. The incessant conflict between Fulani herdsmen and the Tiv over grazing field and farmlands, and the herdsmen's migration towards the southern parts of Nigeria where they also damage the peoples' crops underscore the necessity of intercultural understanding.

Population growth and expanding economic cravings have strained the planet's ecosystems in this generation. The consequence of this is that resource conflict and its threat to human peace is a factor in the world of today. The situation is obviously a factor which requires intercultural understanding, (Samovar et al 2007:5).

The Necessity of Self-awareness

This is another underpinning factor for the study of intercultural communication. There is the quest for self-awareness and own cultural identity projections. The experience of living in world situations that are founded and exists in cultural diversity matrixes enhance the opportunity of cross cultural knowledge.

As a result, people learn common factors of humanity, cultural similarities and differences, which promote mutual understanding and tolerance. Truly “the study of intercultural communication begins as a journey into another culture and in reality ends as a journey into one’s own culture” (Martin and Nakayama 2005:3).

The Necessity of Understanding Diverse Ethical Standards

Ethical standards are as diverse as there are cultures. Ethical standards of a culture are derived from the prescriptive values and norms of the group. Given the increasing human interaction and the criss-crossing of cultures, it becomes problematic in settings of mix culture to adopt a standard that will be the basis of considering what is ‘right’ or ‘good’ and ‘ought’ to be. To get out of such situation in culture contact, the knowledge of cultural dynamics and skills of intercultural communication is necessary. This is because knowledge of intercultural difference and experience equip people with ways of response, interaction, reaction and relationship in settings of uncertain cultural features. Again, the consciousness of ethical factors in intercultural communication affords people the opportunity to identify their own culture, strength and weaknesses in cross cultural contacts (Martin and Nakayama 2005:20).

Conclusion

Every society has a culture on which all about the existence and life of the members are defined and determined. Culture is both a system for identity and pattern of life for people of given groups. This means that culture is diverse and as well relative to the group.

Through communication people share and crystallize their culture. Through human contact, interaction and association human cultures meet with variety of features, ambivalently manifesting differences and conflict or similarities and harmony.

The challenge of cultural difference makes the knowledge and skill of intercultural communication a necessity for harmonious co-existence of the peoples of the world. We cannot say that it is only when someone travels out of his culture space, or country that he or she would encounter other cultures. The surge of cultural difference and jam is very high, hence nations cannot afford to stand alone or prevent the inroad of other cultures' material and ideologies. The trend of culture contact come from different aspects of human endeavour. Thus, we observe the trends of intercultural communication in the mix of world economic systems and globalization trend, in education, tourism, art, religion, music, sports and institution of marriage, to mention but a few. Understanding and managing human cultural differences and intercultural communication is therefore a challenge that must be pursued and turned into human wealth, heritage and strength.

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CHAPTER TWO

Theories and Principles of Intercultural Communication in a Globalizing World

Ntiense Usua

Introduction

The world is said to be populated by over 6 billion human beings each of whom belongs to a small group or community. A number of groups or communities combine to make up a larger one. Yet, each segment of the globe is distinctly different from the other as a result of its history, rituals, beliefs, norms, philosophy, attitude, social organization as well as rules, principles or codes of behaviour. These, taken together, constitute the expression of the people also described as their culture. Because culture has to do with individual group of people as they relate with their immediate environment, it is difficult to see two groups, coming from different environments exhibiting exact cultural attributes. There may be noticeable similarities between groups but marked differences are always there, stand out each group and differentiate it from others.

A group of people which has historical tie with another is likely to share certain cultural similarities but their settlement even in virgin environment will bring about noticeable differences as members stand out in that new environment. It is on this basis that Wang-Dissanayake (in Udoudo 2010) describes culture as that which has to do with the manifestations of man's effort to relate meaningfully to his environments.

And, because environments are different, culture, which is the way of life of the people varies from place to place and from generation to generation (Igben, 2010).

As people who inhabit riverine communities engage in fishing as their trade, they develop vocabularies that relate to fishing and related activities, devise ornaments and tools that suit that environment and trade, and their feeding habits reflect what is common in riverine communities. All these add up to their cultural activities. Similarly upland dwellers whose means of livelihood is crop farming will not only develop farming implements that are suitable for their kind of cropping, they will also maintain feeding tradition that is different from that of a society of hunters. Dance steps, instruments of music and even dress pattern of a people reflect their background and when these happen, we refer to them as the culture of the people.

Culture, according to Mari (1965:8), “is the common possession of the body of people who share the same traditions in social terms”. And that possession affects every aspect of life of the people including their way of thinking, feeling and believing, resulting in a behavioural pattern (Akpabot 1986). A people’s way of thinking, feeling and behaving play important role when they are interacting with those from another group whose thought pattern, feeling and belief system are different. The reality of difference between groups, and peculiarity in each of their cultural backgrounds implies that interaction between members of two groups will engender the interplay of two sets of culture.

Exchanges between the different groups in the world have become increasingly inevitable and since all kinds of interaction between people take place through communication, the manner it is conducted between people of different cultural backgrounds, who may have different views about certain situations has remained an issue of interest to scholars and communication practitioners. This chapter discusses the objectives and problems of intercultural communication as well as ways of achieving effective intercultural communication without which the shrinking of the globe through the process of globalization will bring about more global conflicts than peace.

Intercultural Communication: Definition and Nature

Humans naturally communicate – that is, they share ideas or knowledge, views, feelings or raw information. That act of communication does not take place without touching on or reflecting things that the communicator finds and relates with in his environment. Thus in the process of communicating, he refers to physical things around him – things like clothing, trees and shrubs in their types, animals and their characteristics, shrines and all other things that can be seen physically; he also refers to non-physical or abstract things like beliefs and tradition; he refers as well to the institutional structures in his environment such as social, political and economic structures; he reflects the philosophy of his society captured in norms, principles, tenets and values. It is also likely that in communicating, he will refer to the music, dance, drama or any other medium of entertainment, or engage in them as means of passing his message. Of course a greater part of his

interaction is likely to be carried in, or executed using speech and non-verbal cues or gestures (language) he has learnt while relating with others. Because all these elements constitute his culture, communication can be said to be buried in culture and explains why the two are said to be inseparable. Okon (2004) has observed that any appreciation of either of them, takes one through the discourse on the marriage between the two. As MacBride et al. (1980) observed, communication is the foundation of cultural reality and its role may be regarded as that of a carrier of culture.

Every nation is believed to have a system of shared beliefs, values, customs, behaviours and artifacts that members use to cope with one another within the society. This may be described as the national culture. This is particularly so for nations that have spelt out their language/communication/cultural policies to help their members make sense of the world around them. Such policies, which of course take into account the cultural practices, needs and aspirations of a wide variety of ethnic or regional races that make up the nation, are not only transmitted from generation to generation, they reflect in interactions between people of that society and others.

When information, views, ideas, feelings are shared between people of different cultural backgrounds, intercultural communication is said to have taken place. According to Rogers and Steinfatt, intercultural communication is “the exchange of information between individuals who are unlike culturally” (in Pearson, et al. 2003:210). It “occurs whenever a message producer is a member of one culture and a message receiver is a member of another” (Samover

and Porter, in Ikpe 1990:268). On his part, Igben (2010:417) refers to intercultural communication as “the relational interface between people of different cultural contexts that results to mutual understanding and absence of conflict among stakeholders”.

There are obvious reasons why communication between peoples of different cultural backgrounds has increased, resulting also in interest in the study of this type of communication. There is no doubt that people from different backgrounds started interacting as far back as trade between them and missionary activities transpired. But as Dodd (1995:24) has observed, “the events surrounding the Second World War came to remind us or stir our consciousness to remember that there was another world out there and isolationist views continued to erode under a move toward global awareness and interaction”. International political activities appear to be on the increase, so also the need for negotiations, trade and commerce between nations. Religious activities such as pilgrimage, sports and marriage across regions, nations and even continents are some of the activities that bring about interaction between peoples of the world. World tourism and vocational travels, global jobs, conflicts and negotiation for world peace, disasters and the need for humanitarian services as well as military co-operation all present both opportunities and need for global interactions. Since nations do not have natural endowments in equal measures, and comparative advantage compels one nation to rely on another for some of its supplies, international trade remains inevitable. As Nigeria, for instance, sells crude oil to the United States of America, and imports cars and

clothing form there, interaction between American and Nigerian people cannot be avoided.

People sometimes engage in intercultural communication just to learn about others. Pearson et al (2003:211) state: “we are curious about people who don’t look like us, sound like us, or live like us. We wonder why one woman always wear a long dress and veil, why another always walks five paces behind her spouse...why some people don’t eat meat”. Some have even had to take long and expensive trips just to find answers to questions that bugged their minds about other people. In doing this, they engage in interactions of some sorts with people from other cultures.

Technology is the greatest factor in intercultural communication. And from the last few years of the 20th century through the turn of the 21st century, communication between regions of the universe changed remarkably. Whether we are looking at transport technology, telecommunication and satellite technology, we see how interactions between citizens of two nations have become very simplified. With technology business and marriage transactions can be concluded between people in Europe and America, all within minutes. The process of metaverse (or second life) which puts people in a metaphysical universe (metaverse) makes it possible for people from any part of the world to converge, through technology, in any part for a party or any other meeting. Such concepts and processes made possible by technology are the force behind globalization.

As people engage in communication, they bring their individual idiosyncrasies, and cultural traits that are peculiar to their immediate environments, some of

which drop in the course of their relationship with others while yet others are pushed into what emerges as global culture (see Fig. 1). Culture A interacts with cultures B and C thus the outcome is shared culture AB and shared culture AC, respectively. The same way culture B interacts with culture C to produce shared culture BC.

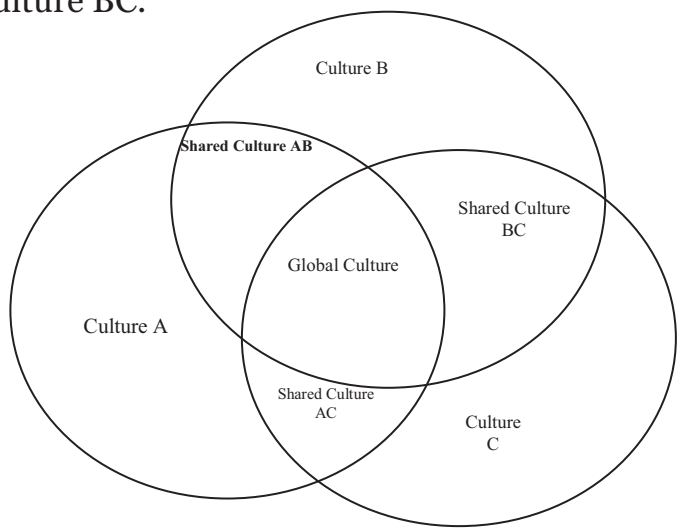


Fig. 1.0: A Model of Intercultural Interaction

Global culture refers to norms, values, practices as well as other cultural expressions that evolve through interaction and contributions from various indigenous cultures and are gradually fused into one universally adopted whole, to be transmitted to future generations of people, of emerging global system (Usua 2010). Cultural globalization may not have taken its full course, but certain practices have already shown promise of being universally adopted. Certain languages and religious rites have for instance

infiltrated all the corners of the earth; or are in the process of doing so. This view is shared by Ekeanyanwu (2010:39) who states that “technology has created the possibility and even the likelihood of a global culture”. In the same vein, Presly (2010:348) insists that cultures are gradually knitting into one because they were once one, but when men needed to expand their frontiers socially, politically, economically knowledge-wise and in terms of technology, it began to break into pieces. And now “having almost completed the circle of expansion which has created the cultural pattern that we have, technology is helping to reverse the trend in the realm of global village”.

Recent literature has shown that the phenomenon of globalization has not only come to stay, it is as well changing the economies of nations, international politics and indeed cultures of indigenous societies. In the view of Oso (2006:31) “the concept of globalization has become the dominant organizing principle of many areas of our lives from economics to culture, from politics to education”. Also, Lokoko (2010) has observed that Africa as a whole has come to realize that globalization is swiftly and surely gaining popularity in all settings, including its indigenous communities and its impact cannot go unnoticed as no community remains untouched. It is this process of globalization that brings about (emerging) global culture.

What we know at present as global culture is not sameness of cultural values but the adoption of certain practices by peoples of the world, which have come to them through the convergence of technologies. Such values and norms which have their origins in nations with communication and technological advantage are

infiltrating and gradually dominating the rest of the globe. Thus, cultures and sub-cultures do not contribute in the same measure, what goes into global culture, yet what is emerging as global culture is steadily spreading to nearly all parts of the world. The English language, some religious rites, and popular music like hip hop, are some of the values that have attained global status. Indigenous cultures have at least for now, managed to co-exist with emerging global culture, even though the former are being pushed into cultural periphery (see Udoudo 2010). In some instances, Okeke (2010:596) argues that communities, in spite of their entanglement in the new wave of cultural transactions that globalization has brought about, have responded differently. “At least, as far as the continent of Africa is concerned, the concept of multiculturalism is a truism”.

It should be noted however, that within each culture, exist sub-cultures or co-cultures. A sub-culture or co-culture refers to “a group that is similar to and part of a larger culture but is distinguished by beliefs and behaviours that differ from the larger culture” (Pearson et al 2003:212). In Nigeria for instance, there are several sub-groups with their distinct cultural beliefs, principles, languages and other expressions of culture. Therefore while we talk about Nigerian culture, we also talk about Ibibio culture, Ishan culture, Nupe culture, Fulani culture and hundreds of others. Some scholars refer to marginalized groups like women as well as gay and lesbian populations as groups of co-culture or sub-culture (Kramarae, 1981; Orbe, 1996).

Theoretical Foundations for Intercultural Communication

According to Igben (2010:407), “intercultural communication harbours certain theories that have the underlying capacities for predicting, analyzing and or explaining its interactive processes towards the realization of effectiveness”. The theories applied for the purpose of our present discourse include; coordinated management of meaning, anxiety uncertainty management theories as well as expectancy violation theory.

Coordinated Management of Meaning Theory (CMM)

This theory which was developed by Vernon Cronen et al. (1988) integrates works from other theories which include system theory, symbolic interactionism, speech acts and relational communication (Littlejohn, 1999). Coordinated management of meaning theory states that we interpret and act on the basis of rules. “Individuals within any social situation first want to understand what is going on and apply rules to figure things out. They then act on basis of their understanding, employing rules to decide what kind of action is appropriate” (Littlejohn 1999:187). The rules here are in two categories:

- i. constitutive rules which are rules of meaning, used by people involved in communication process to interpret or understand an event;
- ii. message and regulative rules which are rules of action, used to determine how to respond or behave. What makes a rule in any of the categories depends on the society. Hence “rules of meaning

and action are always chosen within a context” (Littlejohn 1999:187). What that means, according to Igben (2010:409) is that meaning differs from one cultural setting to another. “For instance, while some cultures assign mourning to white as a particular colour, others assign happiness to white”. For communication between different cultures to be effective, it is important for those who engage in it to have at least a certain level of knowledge of, and show some concern about the cultural meaning of those with whom they interact.

Anxiety Uncertainty Management Theory

This theory suggests that when people find themselves in an unfamiliar culture, they feel some uncertainty which leads to anxiety (Pearson, et al 2003). The theory was developed by William Gudykunst (1985) and Kim & Gudykunst (1988), even though it is a development upon or extraction from anxiety and uncertainty reduction and social identity theory of Charles Berger, Richard Calabrese and James Bradac. In its original form, uncertainty reduction theory deals with the ways people gather information about others. It deals with how individuals monitor their social environments and come to understand themselves and others (Littlejohn 1999). The two basic concerns of the uncertainty reduction theory are self awareness and knowledge of others with whom we interact. The theory states that “upon first meeting, strangers seek to reduce the uncertainty that they have about the other person” (Pearson et al 2003:178).

The dimension that anxiety uncertainty management has added to the earlier theory – that is,

uncertain reduction is emphasis on minimum and maximum thresholds. Gudykunst (1993) argues that when anxiety and uncertainty are either below the minimum or above the maximum thresholds, effective communication cannot be achieved (Igben 2010). Effective communication can only result when anxiety and uncertainty are orbiting between minimum and maximum thresholds” (Igben 2010:414). This happens to be the whole idea about ‘management’ which also means being mindful. In extending research to arrive at anxiety uncertainty management theory, Gudykunst and his colleagues identified cross-cultural differences as a major factor in interaction and, argues that it is important to avoid the temptation of being too objective on one hand or too subjective on the other.

Expectancy Violation Theory

Expectancy violation theory affords us the opportunity to ask the question; how do people respond when other people violate their expectations? This theory, according to Igben (2010) is about the way others react to the violation of the expectations of members. One particular example given by Pearson et al. (2003) is the use of space. There are variations to space use in different cultures. This example has been expatiated by Littlejohn (1999:144): Imagine for example, that you have just been introduced to an attractive person. In getting to know each other, you talk about everything from the weather to family. Suddenly you become aware that this person is standing unusually close to you. You try to back off, but the other person continues to move in. Your first tendency will be to interpret this behaviour, then evaluate it. You might interpret the

behaviour as a “come on”. If you like this person, this will be good, but if you don’t, it will be bad.

Expectancy violation theory, as described by its progenitor, Judee Burgoon (1978) is on “the relationship between personal space expectations and the communicative impact of violations of those expectations” (in Pearson et al.: 115). But research on the theory also demonstrates that on a general note, people who are rewarding in their interactions with others are likely to produce positive outcome even though they move closer to people than normal. The import of this is that communicators especially in cross-cultural situations need to be sensitive to the level of expectation of target audience. “It leaves the communicator with the challenges of identifying on the average, and seeking to deploy communication strategies to respond to the type of expectation that the target audience look forward to in the communication process” (Igben 2010:411-412).

Outcomes of Intercultural Communication

Every act of communication is believed to have an objective. Often we communicate to influence others – to get them to accept our views, to make them take certain predetermined actions or just to get them to like us or what we have to offer, whether as a product, a service, ideology and so on. We say that our communication is effective when we succeed in achieving our goals or desires. In the process of communicating across cultures, one of the following outcomes will take place – accommodation, separation or assimilation.

- *Accommodation*

This is what happens when one interact with people from other cultural backgrounds and is able to go through it without losing his/her cultural identity. Accommodation occurs even in the context of sub-culture/dominant culture interaction. In that case the sub-culture or marginalized culture is made to co-exist with the dominant culture without any threat or discrimination. For example, a Ghanaian international who lives and work in Nigeria allowed to go to work in a Nigerian company with his traditional Ghanaian attire just the way a Muslim from Northern Nigeria who lives and work in Port Harcourt, a Christian dominated Southern Nigeria city, is allowed to take some time off his duty to observe his 2pm Friday prayer at the mosque. According to Pearson et al. (2003), accommodation in intercultural interaction occurs when the marginalized individual tries to maintain positive relationships with the dominant group without denying his membership of the minority group:

The woman who makes no secret of her lesbian relationship brings her partner to the company picnic, the biker who wears his leathers to a company event ... the sikh who wears a turban and always has a beard, are examples of people in American culture who are trying to relate without denying their non-dominant cultural or co-cultural membership (p.214).

- *Separation*

Separation occurs when people from one cultural background insist on identifying only with members of

their group and resist the influence of others. The intention here is to maintain their culture. They may be afraid of losing their cultural identity or are just not interested in other cultures. Some members of religious groups would prefer to deal with those who belong to their sects, so that they do not get influenced by others. Some people do not want to live in certain parts of the world because their faith is at variance with what is dominantly practiced there. Situations like this present very serious challenges to effective intercultural communication but knowledge of the existence of people in this category is very important in initiating communication.

- *Assimilation*

Assimilation refers to a situation where people from one culture accept and seek to fit in another culture. This can happen because for whatever reason members of the non-dominant culture admire certain things about the dominant culture or just to cultivate good relationship. When young African students traveled to the United Kingdom after independence, many of them fully assimilated British culture. Today, youths from developing nations who visit the United States of America end up adopting American ways of speaking, dressing and behaving. Some have even taken citizenship in those countries. Assimilation has increased tremendously in the recent decades. But because it has been on the most part, one way traffic from non-dominant to dominant culture, it has contributed to what is generally perceived as cultural dominance.

Problems of Intercultural Communication

Man from birth, demonstrates his instinct to communicate and he grows up communicating. Yet, throughout history, we see communication failure as the major reason why the human community has been facing conflicts. Hatred and attack on groups or nations often result from impression that those groups or nations make on others. When the impression are pent up because they were not corrected through effective communication, conflict results. Consciously or unconsciously, people make impression on others as they interact in whatever way. Bagdikian (2004) has argued for instance, that the loss of life and property in the September 11, 2001 attack on the United States of America was a price the Americans had to pay for not minding the impression that American governments and citizens were making on certain people in the Arab world over a long period. In the same vein Pearson et al (2003) writes that it was after the incident that most Americans realized how little they knew about Muslim countries.

The negative impression we make on others which brings about intercultural communication failure can be attributed to such factors like attitudes, way of thinking, social organization, language barrier, interpretation of non-verbal cues, perceptions, values, high anxiety, message construction, environments of communicators (encoder and decoder) or communication context (Ikpe 1990; Igben 2010). These variables can be discussed under four dimensions of problem viz.: stereotyping, ethnocentrism, values and attitudes.

- *Stereotyping*

Stereotyping is the tendency to behave in a certain way towards others because they do not belong to our group and because we think the group they belong to behaves in certain ways. It is generalization based on assumption. Generalizations most times, are not proven truth about the people concerned. “Stereotypes are attitudinal sets that predispose us to behave in certain ways towards people solely on the basis of their membership of some group” (Ikpe 1990:275).

Stereotyping presents a serious communication problem in an intercultural setting. Assuming that a youth corps member who is a Christian and from Southern part of Nigeria, where he also attended school, is posted to serve in the North, having grown up with the notion that Northerners hate those from the South because they belong to Christian religion, will have a serious interaction problem with his counterparts and other people from the North, who are of Islamic faith if he perceives every Muslim from the North as an enemy. By misunderstanding actions and inactions of the Northerners, he will deny himself the opportunity of having good and loving friends from that part of the country. Such unfounded prejudices do not give others a chance to show us love and care and, thus brings about conflicts, sometimes age long, between culturally different groups.

- *Ethnocentrism*

This is the tendency which predisposes us to unconsciously perceive people using our own group and customs as the standard in judging them. “More than simply an attitude, ethnocentrism refers to culturally

shared notions of superiority in comparison with other cultures ... the us-versus-them attitude ... observed in interracial interaction” (Dodd, 1995:46). In the same vein, Samover and Porter (1976) say of ethnocentrism, “We place ourselves, our racial, ethnic or social group, at the centre of the universe and rate all others accordingly” (Ikpe 1990:273). “In many nations, urbans look down upon rurals, elites scorn peasants, and white-collar employees devalue blue-collar employees” (Dodd 1995:46).

Here in Nigeria, we hear people referring to others as “*this Igbo man*”, or “*Igbo kobo kobo*”, or “*this Calabar man*” or “*Yoruba man*”. All these are remarks that portray people as belonging to tribes that do not measure up to the tribes of those who make the remarks. Often times, people perceive their colleagues as being inferior not because of their lack of education exposure, or intelligence but because of their tribes. When that happens, communication will often be defective. As Pearson et al (2003) have observed, the greatest problem that occurs during intercultural communication is that people bring ethnocentric perspectives to the interaction. Unfortunately, while we think that we are superior to others, the other people also nurture a similar predisposition about us, and communication failure continues until conflict results, in some cases.

- *Values*

Every family or community has a set of beliefs or notions of what is good or bad, often culturally derived, that guides the attitude of members. Values are learnt from childhood in the family, school, religious

gatherings, peer groups and other sources. As we grow up with the values we learnt, our attitudes and judgments are based on them such that what becomes good or bad, true or false, and so on, are all dependent on what values were grown up with. Incidentally, values differ with families, communities, or nations. Therefore what is beautiful in the eyes of a member of one community may not be beautiful to another person, in another community. It is this that leads to faulty judgment or inaccurate assessment of people which ultimately leads to misunderstanding and failure in communication. Differences in value and its accompanying problems are much more pronounced between people of different cultures. One culture may elevate the freedom of the individual to do what he/she wants such as gay marriage while in another, it is viewed as a taboo and a sin against the society. As a result of differences in value, expectations during communication between people of different cultural backgrounds are many times at variance and, until this is properly understood and managed, it will lead to communication failure.

- *Attitudes*

Attitude is “a predisposition to respond favourably or unfavourably to a person, an object, an idea or an event” (Pearson et al. 2003:403). Our attitudes predispose us to act in certain ways towards others when we are engaged in social interaction with them. Ikpe (1995:272), has observed that “in the context of intercultural communication, the predispositions of the parties make communication a passive and static process instead of a dynamic ongoing and active

process". Since attitude in many cases are based on our values, and that values differ with people and societies, engagement between people of different cultural backgrounds means engagements between people with different sets of attitude. Expectedly, that circumstance presents a difficult situation for effective communication. The way to achieve effective intercultural communication is by having an idea of the possible attitudes of those with whom we engage in communication on certain subjects or situations.

Approaches to Effective Intercultural Communication

One of the greatest challenges that man has lived with since creation is his inability to achieve effective communication every time he goes into the process. Most times, friction at home, between friends, among peer groups and between communities or nations arise because of communication breakdown. When friends and family members return to negotiate, sort out their differences and apologize to themselves, it confirms that quarrels could have been avoided if they earlier communicated effectively. It goes also to show that even if it may take quite an effort to achieve effective communication, some improvement in interactions can be guaranteed if certain steps are taken.

As a result of increasing interdependence of societies and nations in the age of globalization and the attendant need for improved communication between the parts of the globe it is important to find ways of improving communication effectiveness between cultural divides.

Rogers (in Goldhaber, 1974) suggests seven ways of achieving improved communication:

- i. We should exhibit trust while reinforcing a feeling of security in those with whom we are communicating;
- ii. We ought to mutually maintain open and supportive climate to reduce distortion in meaning;
- iii. We should encounter each other personally and communicate on a person-to-person basis:
 - a. We need to empathize with each other, taking into account, each other's private world and background;
 - b. There is need to always be warm to each other, regard them positively and not disregard each other's weakness during our interaction;
 - c. We should unconditionally regard each other in positive light and avoid evaluating the party with whom we are communicating;
 - d. We should perceive the genuineness, acceptance and empathy for each other.

The above suggested approaches can be applied for effective communication within the family, within and between sub-cultures, as well as between nations with differing cultural backgrounds. On his part, Igben (2010) discusses eight factors that have to be taken into consideration in an effort to achieve effective communication in an intercultural context. They include: appropriate message, effective message, determination of anxiety and uncertainty level, mindfulness, adaptation of appropriate cultural

context, face respecting and protecting communication strategies, empathy and understanding.

- Appropriate message according to Igben is that which is well suited for the cultural context in question and that which eliminates impression of offence, rudeness or insult to the established norms and values of the target audience.
- Effective message is that in which the encoder achieves defined goals and the decoder decodes the intended meaning in the message.
- The encoder in intercultural communication should gauge uncertainty level within the minimum and maximum range as prescribed by Gudykunst, to avoid over confidence and total absence of it. The acceptable range of uncertainty and anxiety also known as uncertainty and anxiety threshold, depends on the physiological state of the encoder.
- Mindfulness implies the choice of language or symbols that take cognizance of the cultural norms and taboos of the audience. It involves openness, willingness to incorporate the perspective of the target audience as well as avoidance of absent mindedness during the process.
- By adoption of appropriate cultural context, messages should be constructed by the encoder to accept the world view or culture of the decoder. This involves thinking or acting without considering one's self but interacting "in the sovereignty of the other person's culture". (Igben 2010:419).
- Face respecting and protecting communication strategies arise from Goffman's face theory (see

Igben 2010) which says that people like to construct impression that gives them respect and dignity while engaging in communication. This has to do with confidence and integrity which an average encoder would always like to protect.

- Empathy involves constructing messages that represent the way members of the target audience feel or think. This requires cognitive knowledge of the culture of other people especially that of the target audience. “To secure dependable empathy, the other culture requires physiological linkage which stimulates the natural flow of behaviour that is appropriate to the context of the culture in question” (Igben 2010:420). Finally, Igben prescribes the understanding of custom, language, values and religion among other elements, of the target audience. It involves knowing when and how to speak as well as the ability to describe, predict and explain the basic human behaviour.

Principles of Effective Intercultural Communication

Principles believed to be useful in ensuring effective cross cultural interaction have also been outlined by Pearson, et al (2003) in their 10 steps to effective intercultural communication. They are:

i) *Personal Self Assessment*

This refers to a honest evaluation of the communicator’s style. It is important to find out what his beliefs and prejudices are and how his attitude towards his audience influences communication.

ii) *Supportive Behaviour*

The communicator needs to empathize with others rather than exhibit defensive behaviour during the process of communication.

iii) *Sensitivity Towards Diversity*

Diversity can become an opportunity to learn from others. Communication will be effective while the communicator becomes a better person by learning from others.

iv) *Avoidance of Stereotype*

Generalizations and assumptions do not make for effective communication, rather they deprive communicators of good interaction. Dealing with individuals on the basis of the current interaction brings better intercultural relationship than when they are stereotyped.

v) *Avoidance of Ethnocentrism*

A communicator who goes into a relationship with the notion that his culture is superior to those of his audience has already failed before the effort. One can only see the weakness and strength of his culture by giving other cultures a chance and being willing to learn about others.

vi) *Development of Code Sensitivity*

By code sensitivity Pearson and his colleagues mean learning to use verbal and non-verbal language appropriate to the cultural or co-cultural norms of the audience. This helps in bringing about effective communication because it guarantees for those with

whom we are communicating, better understanding and a sense of love and acceptance.

vii) *Tolerating Ambiguity*

When communicating with people from different cultural backgrounds, we should be open-minded about differences.

viii) *Use of Descriptive Feedback*

Feedback is very crucial in communication generally. In intercultural communication, honest and specific feedback helps participants to draw full benefit from the exercise.

ix) *Open Communication Channels*

Communication generally can be frustrating even between people of the same background, but even more so in an intercultural context. The way to reduce frustration is by keeping lines of communication open.

x) *Managing Conflicting Beliefs and Practices*

It is important to manage differences while communicating. If in one society, people are stoned to death for stealing and in another it is insisted that they be charged to court for stealing, communicators should be aware of these differences and get ready to handle such situations for useful interaction.

Understanding Principles of Effective Intercultural Communication in Frames

Effective intercultural communication towards peaceful co-existence between the parts that make up the

globalizing world can be explained under four broad frame. They are:

(i) Effective Communication Principles

Effective communication is acknowledged in all parts of the world as the *sine qua non* for understanding and peaceful co-existence between people. It has been recommended for couples, groups, organizations and indeed nations. Communication between people of diverse cultural backgrounds require self evaluation, appropriate and effective message, regular appraisal of style of communication, deliberate effort to eliminate impression of rudeness or offence, use of feedback as well as appropriate codes. These principles of effective communication are useful in an intercultural setting just the way they are in other communication situations.

(ii) Illumination and Support Principles

Communication in an intercultural context should always aim at adding value to the lives of those with whom communication is initiated. This calls for empathy and thus the construction of messages that align with the feeling and thinking of the target audience. It also calls for knowledge of the culture of those with whom we communicate in order to establish linkage. With that linkage or empathy, behaviour will flow naturally. Being supportive will not only bring about the illumination of the minds of the target audience but also that of the initiator of communication. Intercultural communication is not interaction between master and servant but a

supportive and empathetic relationship between partners whose backgrounds or values are important.

(iii) Contextual Exchange Principles

The practice of going into communication with predisposition is detrimental to good relationship. From the construction of message, it is important to consider the world view or cultural background of the decoder or audience without necessarily stereotyping them or generalizing issues. Dealing with individuals based on the context of current interaction brings about far better result than what happens when we generalize. We should therefore endeavour to judge people based on their responses to current communication and not based on what we think about them or their backgrounds.

(iv) Cultural Inclusiveness or Accommodation Principles

Cultural inclusiveness implies that we use codes that our audience members are familiar with; codes that they easily identify with, which will also give them a sense of belonging and respect. By accommodating those with whom we communicate, we are demonstrating that we have overcome ethnocentrism; we are also showing them that their culture is important and deserve to be respected. Accommodation implies openness, acceptance and willingness to incorporate cultural perspectives of those whom we interact with.

Conclusion

Every group has, as a gift from nature, the ability to relate to and make meaning of its environment, developing in the process, its ways of thinking and acting. These manifest in the group's history, beliefs, norms, rituals, codes of behaviour and social organization. Other elements like music and instruments of music, language codes, food items and how they are prepared, clothing and ornaments, all add up to give that group its distinctiveness that clearly makes it different and special.

The differing perspectives in cultural backgrounds of people interfere when they engage in communication; engender communication failure and results even in conflicts in some cases. This, in the face of increasing interdependence of peoples of the world as a result of globalization, has also increased interest in the study of intercultural communication. Globalization phenomenon itself has brought out values and norms that may be referred to as emerging global culture. Yet such values and norms have come to co-exist with those of indigenous societies, and have not in anyway diminished the importance of being careful and deliberately adopting appropriate principles or approaches while communicating with people of different cultural backgrounds.

By adopting effective communication principles, acceptance and understanding will be ensured and effectiveness in communication achieved. Illumination and support principle reduce frustrations that are associated with communication in intercultural setting. Contextual exchange which allows communicators to relate with others based on their responses to current

interaction rather than on assumptions and generalizations, yields cooperation from people. Cultural inclusiveness or accommodation allows for the recognition and application of cultural imputes of other people, helps mitigate the feeling of dominance and eliminate its attendant friction as well as hold the promise of giving relevance to indigenous traditions in a fast shrinking world.

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CHAPTER THREE

Globalization and Intercultural Communication: A Diplomatic Perspective

Nnwobunwene Scf

Introduction

In a book of readings such as this, it is important to understand the basic meaning read into the words communication, culture, diplomacy and globalization. The reason is simple: to lead the reader from the known to the complex mix of the above concepts. Such a mix may at some level border on hybridization, at some others *genomization* and at yet other levels a perspective that is some what *sui generis*. Thereafter, this chapter will explore the meaning and challenge of intercultural communication; provide the salient dimensions of globalization as well as the diplomatic implications of globalization for the effective intercultural communicator.

What is communication?

In simple terms, communication is the expression of any idea or feeling (Hornby 2006; Webster 2004). This makes it an activity and, as an activity it engenders a process. Generally, every process has where it begins and will end in one way or the other. As a human activity, communication has an intent – that is, the objective which it seeks to achieve (Alagoa 1995:85). We recognize, however, that it may as well achieve some unintended purpose (Alagoa 1995:iii).

Communication is an art. It is also a science. As an art, it deals with the precision and finesse of conveying that idea or feeling it intends to convey to another. In other words, it must not express the unintended; and the intended must get to the right person(s) or destination. As a science, communication concerns itself more with the methods or means of conveyance to the target audience both in human and material terms. This explains why science and technology have responded robustly to the need of humanity to pass on information or share knowledge and value with ease and at great speed through the stupendous advances in Transport, Information and Communications Technology (TICT).

What is Culture?

Consistent with our first statements, culture is here simply defined as the totality of a people's way of life (Derefaka 1986). If totality is calculable in science, it certainly cannot be calibrated with exactitude in interactions between and within any human collectivity. This difficulty in mensuration compels us to distinguish between material and non-material aspects of that totality we call culture (Ki-Zerbo 1981:730-744). For our purpose here, material culture refers to tangible things – objects, aids, tools and resources which we can see, touch and utilize in the course of life and living. For example, bridges, pots, cutlasses, hoes, houses, cooking utensils, handicraft, automobiles, aircraft, computers, paintings, robotics, computer-aided designs as well as all other visible products of industry, technology, art, and so on. Non-material culture on the other hand refers to the

intangible. Speech, the fastest method of communication between people, falls within this category. Speech is in the domain of language in human affairs – a domain that is very important in intercultural communication. Other aspects of non-material culture include knowledge, philosophy, morals, motivation and values among others, which are shared and transmitted in a society (Otite & Ogionwo 1979:45).

Intercultural Communication: Meaning and Challenge

Intercultural communication means communication between two or more cultures. We have closely knit groups and their cultures. We have culture of communities with spatial specificities. Various aggregations of these may find experience in what we may term sub-regional, continental or racial cultures. Let us take Nigeria as an example. It is difficult to identify what we can precisely call the dominant culture in Nigeria. This is because there are several competing sub-groups with each possessing a distinct culture. There are more than 250 ethnic groups in Nigeria, three of which are referred to as the major ones – Igbo, Hausa and Yoruba. The rest are referred to as minority ethnic groups of which the Ijaw nation is the largest. All the groups and their different and various cultures communicate as co-cultures. Thus, what we have as Nigerian culture is a very loose aggregation of Igbo culture, Hausa culture, Yoruba culture, Ijaw culture, Ikwerre culture, Etche culture, Fulani culture, Efik culture, Tiv culture, Idoma culture, Ogoni culture, Nupe culture and several others. Thus, we choose to refer to them, not as sub-cultures but as co-cultures in

Nigeria. By this we mean that they exist side by side. They also cross-communicate. For the avoidance of doubt, each of these co-cultures has its plethora of subcultures. Cultures, be they co-cultures and or sub-cultures may, at their respective levels, co-habit at times, at other times compete and, at yet other times aggressively conflict. So, what may appear as Nigerian culture is the simple aggregation of co-habiting, competing and conflicting cultures within the geographical expression called Nigeria. This is true for many other countries of the world. Therefore, at continental and inter-continental levels, it is much more complex and some times utterly confusing.

There are also profession-specific cultures which cut across national frontiers. Thus, if we view culture in vertical and horizontal terms, present day scientists would be unable to provide us any contrivance – be it mechanical, electronic or super-digital – that we can call ‘Culturemetra’ or ‘Culturemeter’. If they were to so provide, how would such a device record or report intelligibly the communications that go on simultaneously within cultures much more between cultures from the micro-societal level to the universal level. We shall neither engage here in the arguments of cultural universalists nor relativists as Mahmood Monshipouri (2004) and others did; rather, we recognize the challenges before whoever navigates the waters of intercultural communication. He would have to go through its streams, rivers, lakes, seas and ocean. And, in a world of now sans time and space it would require the deep to comprehend the deep (Scholem 1949).

Nevertheless, advocates of intercultural communication should not despair. At least solace could be sought and gotten from studying and or comparing certain cultures on the world stage and the methods and means of and by which such cultures communicate in a globalized world.

Salient Dimensions of Globalization

The word ‘globalization’ is one of those terms in intellectual discourse that mean different things to different people. As a concept it came to the fore with the collapse of the former Soviet Union following Mikhail Gorbachev’s introduction of *glasnost* and *perestroika* (Riasanovsky & Steinberg 2005:584-607). In other words, it is the result of social scientists’ desire for a concept to describe the post-Cold War international system (Orugbani & Scf 2009:2135-6). Historians relish the dating of events. Since the Soviet Union disintegrated in 1991, we are disposed to take the same year as the year the Cold War ended. (But, has it really ended? This is a subject matter of another discourse). It was that year, 1991, that the use of the term globalization was on the rise. Today, many believe we live and move in a globalized world (Idiodi 1999).

To serve the purpose of this chapter, the word *globalization* came from the root word ‘globe’. The globe means ‘the world in its entirety’. Globalization is a noun derived directly from the verb “to globalize” which to us means, *to make an idea, feeling, expression or phenomenon to transcend the limitations of a particular region of the world and flow to other parts of the globe*. Thus, to globalize is to be available and accessible to almost all (if not all) parts of the world.

What is being globalized is essentially culture – intellectual, social, political or economic. Since communication goes on vertically and horizontally within and between human societies irrespective of culture, we shall define globalization at different human activity levels so that each reader can at least find a meaning on which to set his or her datum point in order to chart the waters of intercultural communication in today's world.

Ideologically, globalization is the triumph of capitalism over socialism as the philosophy for the organization of society (Odondiri & Nsirim 2006:30).

- Politically, globalization is the pervasive ascent of liberal democracy over and above social democracy. The pervasiveness of liberal democratic ideals impels many national governments to gravitate towards some form of supranational government.
- Socially, globalization is share-ware without frontiers. By this we mean that values inherent in a market society are shared across national boundaries. Such values express themselves today in the forms of profit motive as we can see in the Chinese (*The Middle East*, May 2011:12-16). This is also true of human rights gain noticeable in dictatorial Africa, as well as the triumph of popular will evident in the 2011 protests in the Middle East – most especially in the countries of Egypt, Tunisia and Syria (Anderson 2011:2-7; Goldstone 2011:8-16).
- Religiously, globalization manifests as the spread of particularistic belief and worship systems to other parts of the world on a scale never imagined in the

past (Scf 2009:100-103). Presently, Buddhism, Christianity, Hinduism, Islam and Judaism are neither race-specific nor limited by geography. Most world religions have lost their exclusiveness.

- At educational and scientific levels, globalization is the increased integrative process of cooperative research, sharing of databases, processes and techniques as well as the dissemination of research results worldwide for the betterment of humanity.
- In economic terms, globalization is the interconnectedness of national economies, not just at the summary level of profit but in the dynamic processes of production and distribution of goods as well as quality delivery of services from one part of the world to another (Scf 2009:103). Market boundaries have collapsed. One can stay in Africa for example and buy a product in America at a short interval. This explains why we have such terms as e-bay, e-commerce, e-payment and so on. We also enjoy services across national boundaries such as e-library, e-consult and e-parenting among several others.

For the avoidance of doubt, peoples across the world have been relating and communicating in one form or the other. But what drives globalization as we know it today is the wonderful advances in TICT- the virtual reduction in, indeed collapse of, time and space in any field of human endeavour across national boundaries.

Globalization: Diplomatic Implications for Intercultural Communication

Given that culture is the totality of a people's way of life, intercultural communication involves how each culture no matter how infinitesimal communicates with the whole and, how that whole communicates with each and every part at the same time. Ideally, globalization would have made it easier, with and because of TICT. But it has made it worse for those cultures that were not part of the living world of intercultural communication yet, have become significant players on the world stage. In fact, minorities can make or mar the majority through TICT. This becomes very obvious when we take a cursory look at the activities of human rights advocates world wide, as well as those of environmental advocates, hackers, cyber professionals, nuclear technology merchants, Pentecostal warriors, journalists and terrorists, among others (Armstrong 1993; Sellars 2002; Henshall 2007; Shirky 2011).

What then is the inter-cultural communicator expected to communicate in a globalized world? Is it communal, community or sub-national culture? Would it better be national, continental or racial culture? Or, would it rather be occupational culture, faith-based culture, or all of them put together? To lay bare the enormity of the task before the intercultural communicator in today's world as well as underscore the concern of the author, we shall delve into those dimensions of culture earlier discussed and their cross-mixture. On this note the earlier definition of culture as the totality of a people's way of life, correct as it were, will not satisfy those readers alien to the business of sociology, anthropology and cultural studies. For

analytical purpose too, it is important to go into a measure of specificity. Consequently, we shall define culture as “the complex whole of man’s acquisitions” (Otite & Ogionwo 1979:44). The acquisitions to us here include, but not limited to, knowledge, morals, belief, attitude, custom, tendencies, predilection; technology and cosmogony. In all these, we must recognize one important point: that culture is not a personal effect, item or luggage. Culture qua culture is used only with reference to a specific society or group of societies. Since 1948 when the Treaty of Westphalia established the modern state system the management of humanity on the world stage is better done through states. Those who represent states or speak on their behalf are generally referred to as diplomats. They are usually schooled in diplomatic culture (which includes language). They learn the art of speaking the culture of their home countries to others, to achieve directly or indirectly but ultimately the national interest of the nations they represent. This may be an overstatement if we were to measure the performance of some states on the world stage. The reason here being that the achievement of a country’s interest is a function of the position that country occupies within the hierarchy of states; or, to the extent that, that country’s interest is co-terminus with the national interest of a great power or a cluster of powers on the world stage.

Intercultural communication is also done with music, dress or fashion, dance, art, religion, education, festivals, ceremonies, tourism and hospitality among others. The strongest and preferred tool for the intercultural communicator is cultural tourism, especially in countries where they are well developed

and properly packaged. That is, such as communicator must align with the diplomat and his craft – politesse, finesse, elegance and dignity. This is made more imperative by the demands of globalization: it is easier to communicate now than ever before. It is also easier and faster to reach the vast majority of the world's population no matter how distant they may be from the source of the information. But it is worse, counter productive and even dangerous if the wrong idea or feeling is expressed (Amadi 2010:15-21). The right idea or feeling expressed wrongly may not necessarily fare better.

Conclusion Remarks

From the foregoing, it is deducible that globalization is a two edged sword: it can heal or injure, it can vitiate or make whole. What matters most is the intention of the cultural communicator and how effectively and efficiently that intention is served. Mindful of the fact that globalization has not necessarily wiped off sovereignty by the gravitation of national governments to some form of supranational arrangements like European Union (EU), United Nations (UN), African Union (AU) and so on, the cultural practitioner and indeed the intercultural communicator is of necessity a cultural diplomat. The national interest of the country he or she is working for is primary. Consequently, the inter-cultural communicator, if not a diplomat by training in the first instance must drink deeply the waters of diplomacy for national development and world peace. International relations education will serve the intercultural communicator well in this regard. He also must enter the part of continuous

learning, continuous improvement and collective intelligence to fit in well and effectively into the global economy of intercultural communication.

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CHAPTER FOUR

Sociology of Culture and Intercultural Communication

Emmanuel Okemini

Introduction

Culture and communication have been defined and redefined repeatedly, as they are concepts intimately linked with what is intrinsically human. From anthropological point of view, culture became consolidated with all its variables when humans first appeared and established inter personal relationships with the different individuals forming separate communities, thus allowing for intercultural communication.

The word “culture” was seldom heard in casual conversation less than two decades ago, and it had various confusing meanings. Some thoughts of culture as “good taste”, for others, it was an art or music, and for many, it was some thing that people in exotic foreign lands had.

Today, everyone seems to be talking about culture, and most of us would agree that it is simply the way of life of a group of people passed down from one generation to the next through learning. Culture is not inherited but instead acquired unconsciously during childhood by simple participation in human interactions.

The process of learning or acquiring our native culture is termed enculturation. Learning or adapting to another culture is referred to as acculturation.

Because we informally or tacitly acquire a culture well before adolescence, we usually take our own culture for granted until we are surrounded by people who are different from ourselves. At that time, we contrast and compare our own culture with theirs and become more consciously aware of our own.

People who travel to other states within Nigeria or other countries to work or live do not lose their culture by adapting to another culture. Instead, many people return home more consciously aware of their own culture. The irony is that the way to find your culture is to leave it and enter another culture *Ithiel de sola pool*, Suzanne Keller and Raymond Bauer, 1956).

Culture is often considered as the core concept in intercultural communication. One characteristic of culture is that we may not think about it very much. Trying to understand one's own culture is like trying to explain to a fish that lives in water how to swim or teach a young monkey how to jump from tree to tree. Often, we cannot identify our own cultural backgrounds and assumptions until we encounter people from other cultures which give us a frame of reference.

Intercultural Communication Connection

As Harrison and Huntington note, the term "Culture" of course, has multiple meanings in different disciplines and different contexts (Harrison and Huntington, (2000:xv). The elusive nature of the term is perhaps best reflected in the fact that as early as 1952 a review of the anthropology literature revealed 64 different definitions of the word "Culture" (Kroeber and Klukhohn, (1952:181). As Lonner and Malpass point out, these definitions "range from complex and fancy

definitions to simple ones such as “Culture is the human –made part of the environment” (Lonne and Lonner and Malpass 1994:7). For our purpose, we are concerned with a definition that contains the recurring theme of how culture and communication are linked. Below are some definitions of culture: “Culture is the sum total of the learned behaviours of a group of people which are generally considered to be the tradition of that people and are transmitted from generation to generation” (Gary Weaver 2000:54). For Judith Martin and Thomas Nakayama (2005:27), “Culture is the learned patterns of perception, values, and behaviours, shared by a group of people, that is also dynamic and heterogeneous”. These definitions are good in themselves, but the one that meets our needs is the one advanced by Triandis (199:23):

Culture is a set of man-made objective and subjective elements that in the past have increased the probability of survival and resulted in satisfaction for the participants in an ecological niche, and thus became shared among those who could communicate with each other because they had a common language and they lived in the same time and place”.

We like this definition because it includes what Harrison and Huntington (op.cit.:xv) called the “subjective” - beliefs, orientations, and underlying assumptions prevalent among people in a society”. Think for a moment of all the subjective cultural beliefs and values you hold that influence your interpretations of the world and interactions in it. Your views about the

Ikwerre, Etche, Ogoni, Ekpeye, Ijaw, Igbo, Hausa, Yoruba, or your views about the Nigerian play, work, freedom, age, politics, ethics, dress, worship chieftaincy stool, property rights, etiquette, marriage, hair plait, your own traditional houses, healing and health, death and mourning, concession and birth, magic and superstition, modesty, sex and romance, positions, formality and informality and the like are all part of your cultural heritage and system.

Understanding the Cross Communication Content of Culture through its Characteristics

Regardless of how many definitions examined, there would have been a great deal of agreement concerning the major characteristics of culture. Examining these characteristics will help you become a better communicator for two reasons. First, as we move through these characteristics, the strong connection between culture and communication will become apparent. You will discover that culture deals with matters of substance that influence communication. As Huntington notes, the heart of culture involves language, religion, values, tradition and customs (Huntington, 2000:xv). Second, this might be the theory of culture. As Brislin (2000:10) points out”, People do not frequently talk about their own culture or the influence that culture has on their behavior”. People are often so close to their culture that there is no need to examine or discuss it, and because much of human behaviour is habitual, they are unaware of the influence it has on their perception and interaction patterns. Remember, most of culture is in the taken-for granted realm and below the conscious level. Learning about

culture can therefore be a stimulating awakening as you give meaning to your actions and the actions of others. Shapiro (1956:54) offered much the same pep talk when he wrote: The discovery of culture, the awareness that it shapes and mould our behaviours, our values and even our ideas, the recognition that contains some element of the arbitrary, can be a startling or an illuminating experience.

Culture and Communication of Learning Processes

First, culture is learned. While human beings share some universal habits and tendencies –we all eat, sleep, seek shelter, make love, romance and share some motivations to be loved and to protect ourselves – these are not aspects of culture. From the moment of birth to the end of our life, we seek to define the world that impinges on our senses. This idea is often difficult to comprehend, for most of us cannot remember a world without definitions and meanings. Yet, perhaps we can imagine what a confusing place this world must be to a newborn infant. After living in a peaceful environment, the child, with but a brief transition, confronts sights, sounds, tastes, and other sensations that, at this stage of life, have no meaning. It must be, as the psychologist William James noted, a bubbling, babbling mass of confusion that greets the new-born.

As we move from word to word, event to event, and person to person, we seek meaning in everything. The meanings we give to these experiences are learned and culturally based. Without the advantages of learning from those who lived before, you would not have culture. In fact, “the group’s knowledge stored up (in memories, books, and objects) for future use” is at the

core of the concept of culture. We are born with basic needs – needs that create and shape behaviour – but how we go about meeting those needs and developing behaviours to cope with them is learned.

For example, in every part of Nigeria, people learn to build their traditional houses and the houses differ from one ethnic group to another. Most Americans eat holding a fork in one hand, but when they use a knife, they shift the fork to their other hand.

Europeans and Africans think this is clumsy. The Europeans simply eat with fork in one hand and knife in the other. Whereas, the Africans prefer using their hands instead of fork and knife. In some parts of China and Japan they use two pieces of stick in their right or left hand instead of fork or spoon and feed perfectly with it. As Bates and Plog (1990:19) put it “Whether we feed ourselves by growing yams or hunting wild game or by herding fowls, goats, sheep, cows, camels and raising cassava/wheat, we explain a thunderstorm by attributing it to meteorological conditions or to a fight among the gods-such things are determined by what we learn as part of our enculturation”.

The term enculturation denotes the total process of learning one’s culture. More specifically, enculturation is, as Hoebel and Frost (1978:58) say “Conscious or unconscious conditioning occurring within that process whereby the individual, as child and adult, achieves competence in a particular culture”. In social psychology and sociology, the term socialization is often used synonymously with enculturation. Regardless of which word is applied, the idea is the same. From infancy, members of a culture learn their

patterns of behaviour and ways of thinking until most of them become internalized and habitual.

When we speak of learning, we are using enculturation in a rather broad sense. We are talking about learning that is both informal and formal (Gardiner and Kosmitzki, 1976:58). Informal learning normally takes place through interaction, for instance our parents, or uncles, siblings kiss us and we learn about kissing – whom, when and where to kiss. Through observation we watch our mothers cook, do laundry, sweep the house and compound, and our father cut the field, plant, stake and harvest yam and we learn about gender roles – what a man does, what a woman does through imitation.

The formal learning of the structure is far more structured and often left to the institutions of the culture, such as the school and the church. When a school system teaches Nigerian history of colonialism or African traditional religion, they are giving the members of such culture the tools considered important. When a child has a Sabbath or Sunday school lesson on the Ten Commandments, he/she is learning about ethical behaviour. As you are aware, it is often difficult to distinguish between informal and formal learning.

Culture and Communication of Shared Values

Another important part of our definition of culture is that cultural patterns are shared. The idea of a culture implies a group of people. These cultural patterns of perception and beliefs are developed through interactions with different groups of individuals – at home, in the neighbourhood, at school, in youth

groups, at University, and so on. Culture becomes a group experience because it is shared with people who live in and experience the social environments. For instance, Ikwerre people share the same culture with the Igbo, the Okrika share similar culture with the Ogbia. So, our perceptions are similar to those of other individuals who belong to the same cultural groups. This means that “Culture is the common denominator that makes the action of individuals intelligible to the other members of society’ (Haviland, Prins, Walrath, and McBride 2005).

Culture and Communication of Heritage

Culture is transmitted from generation to generation. The American philosopher Thoreau once wrote, “All the past is here”. As it regards culture, Thoreau is correct. For, if a culture is to endure, it must make certain that its crucial messages and elements are not only shared, but they also must be passed on to future generations. In this way, the past becomes the present and helps to prepare the future. As Brislin said, “if there are values considered central to a society that have existed for many years, these must be transmitted from one generation to another” (Brislin, 1993:6). According to Charon (1999:6) “this process of transmitting culture can be seen as a kind of social inheritance”. Charon elaborates on this idea when he write: culture is a social inheritance; it consists of ideas that may have developed long before we were born. Our society, for example, has a history reaching beyond any individual’s life, the ideas developed over time are taught to each generation and “truth” is anchored in interaction by people long before dead. The bonding together of

generations reveal the clear connection between culture and communication. It is communication that makes culture a continuous process, for once cultural habits, principles, values, attitudes, and the like are formulated, they are communicated to each member of the culture.

Culture and Communication of Change Element and Conditions

The Greek philosopher Heraclitus might well have been talking about culture when, more than two thousand years ago, he observed. “You cannot step twice into the same river, for other waters are continually flowing in”. What he said then is true even today – cultures do not exist in a vacuum, because “other waters are continually flowing in,” they are subject to change. It is important to recognize that cultural patterns are not rigid and homogeneous but are dynamic and heterogeneous.

As Ethington (1996:348) notes, cultures are in a never ending “process of reinvention.” That reinvention stems from a host of reasons. Haviland (2005:46), and his associates write of that reinvention in the following observation: Changes take place in response to such events as population growth, technological innovations, environmental crisis, the intrusion of outsiders, or modifications of behaviour and values within the culture.

While cultures have been subjected to change since the earliest hunter- gatherers moved from place to place, never in recorded history have these changes been so wide-spread. As we demonstrated earlier, because of the spread of western culture and capitalism

and the advancement in information technology systems, cultures are being bombarded with new ideas. Foreigners may live next door or across the globe, but contact and change, whether in small increments or dramatic bursts, are now inevitable. Cultures are subject to fluctuations and seldom remain constant. Luckman (1999:22) makes this point in the following manner: Although culture provides strength and stability, it is never static. Cultural groups face continual challenges from such powerful forces as environmental upheaval plague, war, migration, natural disaster (flood, earthquakes etc), the influx of immigrants, and the growth of new technologies. As a result, cultures change and evolve overtime.

We conclude this section on the dynamic nature of culture by pointing out that although many aspects of culture are subject to change, the deep structure of a culture resists major alterations, or as Beamer and Varner (2001:15) note, "Culture appears to remain unchanged at deep levels and only change on the surface. This is front-stage behaviour, where popular culture thrives. Changes in dress, food, transportation entertainment, housing, and the like are normally compatible with the existing values of the culture."

Culture and Symbols Communication

All we have said to this point leads to the characteristic of culture that states "culture is based on symbols". The portability of symbols allows people to package and store them as well as transmit them. The mind, book, pictures, films, religious writing, videos, computer disks, houses, and the like enable a culture to preserve what it deems to be important and worthy of

transmission. This makes each individual regardless of his or her generation, heir to a massive repository of information that has been gathered and maintained in anticipation of his/her entry into culture. Culture is therefore accumulative, historical, and perceivable.

While cultural symbols can take a host of forms encompassing gestures, dress, objects, flags, or religious icons, “the most important symbolic aspect of culture is language-using words to represent objects and ideas” (Haviland, Prins, Walrath and McBride: 2005:38). Notice the link between symbols and culture in the definition of the word symbol advanced by Macionis (1998:33): “A symbol is anything that carries a particular meaning recognized by people who share culture” Symbols conveyed through language are so important to a culture that the anthropologist Kluckhohn (1944:26) once wrote, “Human culture without language is unthinkable.” It is language that enables us to share the speculations, observations, facts, experiments, and wisdom accumulated over thousands of years –what the Linguist Weinberg (1959:157) called “the grand insights of geniuses which, transmitted through symbols, enables us to span the learning centuries”. Through language, it is “possible to learn from cumulative, shared experience” (Goodenough, 1990:605).

Bates and Plog (1990:20) offer this excellent summary of the importance of language to culture: Language thus enables people to communicate what they would do if such-and-such happened, to organize their experiences into abstract categories (“a happy occasion,” for instance, or an “evil omen”), and to express thoughts never spoken before. Morality,

religion, philosophy, literature, science, economics, technology, and numerous other areas of human knowledge and belief along with ability to learn about and manipulate them, - all depend on this type of higher- level communication.

Culture and Perceptive Communication

What do cultural groups learn and share? First, they share Perceptions, or ways of looking at the world. Culture is sometimes described as a sort of lens through which we view the world. All the information we receive in a given day pass through this perceptual Lens (Singer, 1998). We select, evaluate and organize information (Stimuli), from the external environment through perception. Thus, all of our prior learning – the information we have already stored in our brains – affects how we interpret new information. Some of this learning and perception is related to the values of cultural groups we belong to.

Values have to do with what is judged to be good or bad, right or wrong, in a culture. Nigeria is a multi-cultural, multi-lingual and multi-ethnic/religious society. Imagine a young Ikwerre boy leaving his village and kinsmen to a completely new village in Yoruba or Hausa how he will feel. He will feel heavily alienated from the cultural patterns of his new abode. This is made possible when viewed against the background that made us to view the world in particular ways because of the cultural groups (based on ethnicity, age, gender, and so on) to which we belong. And each group has a different prescription for its lenses. The difficulty comes in trying to understand our own cultural

perceptions, just as it is difficult to look at our own glasses without taking them off.

Another metaphor for culture is a computer programme in that culture, in a sense, serves as a “programme of the mind” that every individual carries within him or herself. These programmes of the mind, or patterns of thinking, feeling, and potential acting, work just like computer software. That is, they tell people (subconsciously) how to walk, talk, eat, dance, socialize, and otherwise conduct their lives (Hofstede, 1997:3).

Intercultural Communication

Intercultural communication occurs when a member of one culture produces a message for consumption by a member of another culture. Put in another word, intercultural communication involves interaction between people whose cultural perceptions and symbol system are distinct enough to alter the communication event. The importance and sway of communication on human behaviour is dramatically underscored by Keating (1994:175) when she writes that “Communication is powerful: It brings companions to our side or scatters our rivals, reassures or alerts children, and forges consensus or battle lines between us.” What she is saying is that communication – our ability to share our beliefs, values, in deals and feelings – is the basis of all human contact. Whether we live in a city in Port Harcourt, Yenagoa, Aba, Owerri, Lagos Abuja, or a village – Obio/Akpor, Ikwerre, Emohua, Isikwuata, Nkwerre, Etche LGAs, etc., we participate in the same activity when we communicate. The result

and the methods might be different, but the process is the same.

Defining Communication

There was a good reason for the English statesman Benjamin Disraeli, to say “I hate definition.” While definitions are necessary, they can also be troublesome. For example, it is nearly impossible to find a single definition of human communication. Over thirty years ago, Dance and Larson (1927) canvassed the literature on communication and found 126 definitions of communication; since then, countless others have been added to their list. Isolating the commonalities of those definitions, and wishing to select one that is all-encompassing, we hold that human communication is the process through which symbols are transmitted for the purpose of eliciting a response. Put in other words, we define “Communication as a symbolic process whereby meaning is shared and negotiated. That is to say, communication occurs whenever someone attributes meaning to another’s words or actions. In addition, communication is dynamic, may be unintentional, and is receiver-oriented. Let’s look more closely at what this means.

Communication is symbolic: Inherent in our definition of communication is the fact that humans are symbol-making creatures. It is this symbol-making ability that allows for everyday interaction. That is, the words we speak and the gestures we make have no meaning in themselves; rather, they achieve significance only because people agree, at least to some extent, on their meanings. We employ symbols both verbal (saying

“Good morning or well done”) and nonverbal (smiling as a greeting, nodding our heads side-ways as disagreement/disapproval) to share our internal states. It is the use of symbols that enables culture to be passed on from generation to generation. When we use symbols, such as words or gestures, to communicate, we assume that the other person shares our symbol system. If we tell someone to “sit down”, we assume that the individual knows what these two words (symbols) mean. Also these symbolic meanings are conveyed both verbally and nonverbally. Thousands of nonverbal behaviours – gestures, postures, eye movements, facial expressions, and so on-involves shared meaning.

In terms of intercultural communication, it is important for you to realize that the symbols we use are discretionary and subjective. As Gudykunst and Kim (1997:6) reminds us, “the important thing to remember is that symbols are symbols only because a group of people agree to consider them as such. There is not a natural connection between symbols and their referents: the relationships are arbitrary and vary from culture to culture”. What is being said here is that although all cultures use symbol, they usually assign their own meanings to the symbols. Not only do Ikwerre people say *Nkita* for dog and *Ewu* for goat, but the mental image they form when they hear the sound is probably quite different from the one the Ekpeyes or Abuans may form. In addition to having different meanings for symbols, cultures also use these symbols for different purposes. In Ijaw Nation and much of the Niger Delta region, the prevalent view is that communication is used to get things done. Trenholm

and Jensen (1992:152) manifest this western orientation when they note that, “Communication is a powerful way of regulating and controlling our world”. In contrast, people in Eastern Nigeria and South Western Nigeria believe that most members of the culture internalize information and possess a common pool of information, so not much needs to be coded. Because symbols are at the core of communication, we will be discussing them throughout the book.

Powerful social symbols – for example, the Nigerian Flag, National Anthem, and corporate logos, also communicate meaning nonverbally. A good example is the controversial practice of flying the flag very high. Obviously, the flag has tremendous symbolic meaning for many people. Nigerian flag is Green White Green. White symbolizes peace, green symbolizes the rich agricultural potential of Nigeria. The eagle and the horse symbolize strength in Nigeria’s Coat of arms.

Communication is a Dynamic Process: The statement “Communication is a dynamic process carries more than one meaning. First, it means that communication is an ongoing activity and unending process (West and Turner (2000:5). It is not fixed. Communication is like a motion picture, not a single snapshot. A word of action does not stay frozen when we communicate; it is immediately replaced with yet another word of action.

In fact, communication is a process involving several components: people who are communicating, a message that is being communicated (verbal or nonverbal), a channel through which the communication takes place, and a context. People

communicating can be thought of as senders and receivers – they are sending and receiving messages.

As participants in communication, we too experience its dynamic nature. We are constantly affected by other people's messages and, as a consequence are always changing. From the moment of conception through the instant of death (and some cultures believe even after death), we experience an almost endless variety of physical and psychological changes, some too subtle to notice, others too profound to ignore. For example, when a teacher or lecturer walks into the classroom, even before he/she starts speaking, communication messages are flying in all around. The students are looking at him/her and interpreting his/her nonverbal messages. Do his/her attire, his/her bearing, his/her facial expressions, and his/her eye movements suggest that he/she will be a good teacher/lecturer? A hard teacher/lecturer? Someone who is easy to talk with? The teacher/lecturer in turn is interpreting the nonverbal messages of the students: Are they too quiet? Do they look interested and easy to interact with? Disruptive and arrogant? So, when we are communicating with another person, we take in messages through our senses of sight, smell, and hearing – and these messages do not happen one at a time, but rather simultaneously. When we are communicating, we are creating, maintaining, or sharing meaning. This implies that people are actively involved in the communicating process. Technically speaking, one person cannot communicate alone – talking to oneself while walking or washing one's clothes does not qualify as communication.

- *Communication is Systemic:* To say that communication is systemic means “communication occurs in particular situations or systems that influence what and how we communicate and what meanings we attach to messages” (Wood, 2005:30). Put in slightly different terms, communication does not occur in isolation or in a vacuum, but rather is part of a larger system.

According to Little John (1989:152), “communication always occurs in context and the nature of communication depends in large measure on this context.” What this implies is that setting and environment help determine the words and actions we generate and the meanings we give the symbols produced by other people. Context provides what Shiman - off (1980:57) calls a “prescription that indicates what behaviour is obligated, preferred, or prohibited.” Dress, language, topic selection, and the like are all adapted to context. For example, under most circumstances, males would wear a shirt and a trouser while women tie wrapper. The rules for each context, be it boardroom, classroom, or courtroom, are culturally based and therefore relative. Many of these contextual rules are directly related to our culture.

- *Communication involves Sharing and Negotiating Meaning:* People have to agree on the meaning of a particular message, but to make things more complicated, each message often has more than one meaning. For example, the message “I love you” may mean, “I want to have sex with you tonight,” “I feel guilty about what I did last night without you,” “I need you to do me a favour,” “I have a good time when I’m with you”, “I want to spend the rest of my life with you”

or I admire you”. When we communicate, we assume that the other person takes the meaning that we intend. But for individuals from different cultural backgrounds and experiences, this assumption may be wrong and may lead to misunderstanding and lack of shared meaning. Often, we have to try harder in intercultural communication to make sure that meaning is truly shared.

Communication – Has a Consequence/does not have to be intentional: Some of the most important (and sometimes disastrous) communication occurs without the sender knowing that a particular message has been sent. Earlier when we spoke of communication being a process we were preparing ourselves for this next principle – a principle that states the act of sending and receiving symbols that influence all the parties.

As West and Turner (2005:5) note, “The process nature of communication also means that much can happen from the beginning of the conversation to the end. People may end up at a very different place once the discussion begins”. What West and Turner are saying is that when messages are exchanged something happens to us and our communication partner(s). The responses we have to messages vary in degree and kind. It might help us to visualize our potential responses as forming a continuum. At one end of the continuum lie responses to messages that are overt and easy to understand. Someone sends you a message by asking for directions to your community market or library in your school. Your response is to say: It’s on your right or left as you get to... junction. You might even point to the market or library if you are within reach. The

message from other person has thus produced an overt observable response.

A little farther across the continuum are those messages that produce only a mental response. If someone says to you, "The Nigerian Government doesn't spend enough money on education (Primary, Post Primary and Tertiary)", and you only think about this statement, you are still responding, but your response does not have to be an observable action. As we proceed across the continuum, we come to response messages that are harder to detect. These are responses to messages we receive by imitating, observing, and interacting with others. Generally, we are not even aware that we are receiving these messages. Our parents act out their gender roles, and we receive messages about our gender role. People greet us by shaking hands instead of hugging, and without being aware of it. People greet another person by hugging or tapping at the back or prostrating or kneeling down, we are receiving messages about forms of address or dress. At the end of the continuum are response to messages that are received unconsciously. That is, our spirit/body responds even if our cognitive processes are kept to a minimum. Messages that we receive can alter our glandular secretions, our heart rate, or the temperature of our skin, modify our pupil size, our behaviour, our relationship with others and trigger a host of other internal and external responses. Some of the chemical and biological responses may not necessarily be seen outwardly, and they are the most difficult to classify. They do, however, give credence to our assertion that communication has a consequence. If our internal reactions produce chaos in our system, as is the case

with severe stress, we can become ill. Regardless of the content of the message, it should be clear that the act of communication produces change in people.

We conclude this section on communication by reminding you of a point that should be obvious by now: Communication is complex, and becomes even more complex when the cultural dimensions are added. Although all creatures use symbols to share their realities, the specific realities and the symbols employed are often quite different. In one culture we smile in a casual manner as a form of greeting whereas in another, we bow formally in silence or we prostrate to greet elders, and in yet another we acknowledge our friend with a full embrace or handshake. From our discussion we should now have an understanding of the concept of communication and the role it plays in normal everyday interaction.

Summary

In this chapter, we identified and described the four building blocks of intercultural communication: culture and communication. Culture can be viewed as learned, shared perceptions and values, expressed as behaviours that are dynamic and heterogeneous. Communication is a symbolic process whereby meaning is shared and negotiated. In addition, communication is dynamic, may be unintentional, and is receiver-oriented. The relationship between culture and communication is complex because

- Culture influences communication
- Communication reinforces culture, and
- Communication is a way of resisting the dominant culture.

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CHAPTER FIVE

Education and Intercultural Communication

Douglas O. Nwaokugha

Introduction

Universally, people show interest and concern in projecting their unique features, especially, what makes them different from others. Ability of a people to demonstrate and live by this mindset adds value to their lives as well as singles them out from a crowd or a group. This, in fact is one of the fundamental principles that constitute human rights and which gives human rights its enduring qualities. Attempts to impose the cultural practices of a particular group upon others can be seriously insulting and dehumanizing to the psyche of those being subjected to such sociological and emotional humiliation. Any group or ethnic nationality which cherishes such hegemonic philosophy may enjoy it for a moment but society and its social institutions can, with time, situate such practice as inimical to co-existence.

As ideologically sound as people showing interest and concern in their own culture can be, there is, in all honesty need for serious re-thinking on the extent a people can sustainably make progress and develop without cultures from around them or a blend of their own culture with other cultures around them. This is because irrespective of a people's ability to express their uniqueness, people or races can make faster and sustainable progress in their scientific, technological,

religious and artistic endeavours not by depending on themselves alone but by inter-cultural communication. The ability of a people to make this all important decision in their lives can be possible through education. In what follows, we shall highlight the role of education in inter-cultural communication in human society.

The Concept of Education

People are favourably disposed to the concept of education. A plausible reason for this positive attitude towards education is that education in all ramifications play key roles in the general transformation of man and the society. Education as a discipline provides other disciplines epistemological territories and methods of investigation. Education in this context functions as a radical catalyst for revolutionalising all segments of lives of those in these disciplines, for the betterment of the society. It is an open secret that every institution of the state - religion, health, legal system, economy etc depends on education for sustenance and relevance. Specifically, in politics, education makes people easy to lead but difficult to drive and colonize. Any individual who has a message for members of his society passes such message on, using education. This accounts for why such persons can count themselves failures if they can not use education to influence their people.

Despite education performing such functions as indicated above for individuals and institutions, it is usually difficult to say what education means in precise terms. This difficulty can be traced to the etymological roots of the term, education. Education is etymologically derived from the Latin words “educare”

or “educere”. The confusion created by the two root words has polarized scholars of education into camps. Further reflections and analyses on the two positions have opened up more precise foundational standpoints from which education can be defined. To the camp which favours “educare”, to educate simply means or translates as “to mould or make”. An idea implicit in this meaning is that the individual is taken as one who should be formed or who is formed from nothing hence anything the individual learns is dependent on his environment and daily experiences. To the camp which favours “educere”, to educate an individual simply means “to lead out or to uphold” innate potentials which exists in the individual. An idea signified in this meaning is that the individual already has some innate potential in which it is the responsibility of the teacher and the education systems to assist develop in the person.

What the foregoing implies is that persons, depending on the camps they belong define and perceive education base on such philosophical worldviews. Etymological definitions of education have been the platforms upon which Plato (innate ideas) and Aristotle (environment and experience) and other early philosophers after them based their definitions of education. One thing which etymological definitions of education share in common is that they are either prescriptive or speculative in nature.

Over reliance on prescription and speculation which derives from the etymological definition of education has not solved problems inherent in the definition of education. What such approach to defining education has established is that education as a concept is so

elastic hence consensus on what it really means cannot be so easy. Consequently Ezewu (1993:29) offers reasons why education is elastic and can not yield itself to one definition:

- i) *Education is often married (linked up) to concepts such as schooling, training etc, and some philosophers define it in terms of these other related concepts.*
- ii) *Apart from being a discipline of study, education is also a transmission of the cultural heritage of the given society. So as the cultures of these societies vary or change from one society to another, so does the concept change.*

To compound issues concerning the definition of education, Peters, (1966) a highly respected authority in the discipline says that “education in other words refers to no particular process; rather it encapsulates criteria to which a family of process must conform”.

Okoh (2003:13) attempts to resolve the plethora of definitions associated with education when he provides ways of using the term as well as four broad based foundations for defining education. According to him education can mean a process, a product and a discipline. As a process, education involves the preservation, development and transmission of the culture of people from one generation to another. As a process, education could, through proper guidance and direction assist and enhance in individuals the development of their innate potentials so that they become useful to both themselves and their society. Education as a process could be a utilitarian

mechanism for social mobilization, hence a vehicle for achieving envisaged societal and national objectives.

Education as a product requires education to equip its clienteles with distinguished and unique attributes upon which they (its clienteles) can be identified. Such identified attributes include possession of knowledge, skills, understanding and ability to display marks of educatedness.

Education as a discipline implies that it is a body of knowledge with its own characteristics and peculiarities in which those who identify with it are suppose to master. Here education is a practical matter, with emphasis on making someone to become educated. In this way there are three parties involved in education: someone who is doing the educating, somebody who is being educated and the concept which is to be studied.

In the same way as there are various ways of using the concept, there are also various standpoints from which education can be defined. According to Okoh (2003:14) there are four broad based foundations from which education can be defined. They are:

- (i) The stipulative definition of education
- (ii) The normative definition of education
- (iii) The anthropological definition of education
- (iv) The programmatic definition of education.

Stipulative definition of education requires the definer to specify what he wants to refer to as education. Such definition of education as “education is all that happens to us from the day we are born to the day we die” is a good example of a stipulative definition of education.

Any definition of education which restricts its meaning to what obtains in schools, colleges and universities is a normative definition of education. A good example of a normative definition of education is “education is the process by which societies through schools, colleges, universities and other institutions deliberately transmit their cultural heritage”.

It is possible to define education with a focus on the culture and socio-political socialization of a people. Here the focus is always to transmit values of a people from one generation to another. Such attempts to define education from this perspective qualify as socio-anthropological definition of education. For instance “education is the systematic socialization of the younger generation by which the latter learns religious and moral beliefs, feelings of nationality and collective opinion of all kind”.

Education is a value-loaded concept and any of its definitions which maps out certain conditions to be met before any process qualifies as education is a programmatic definition of education. Peters (1966) provides a classical example of what education implies here when he writes that:

- (i) *Education implies the transmission of what is worthwhile to those who become committed to it;*
- (ii) *Education, at least, rules out some procedures of transmission on the ground that they lack willingness and volunteerism on the part of the learner;*
- (iii) *Education must involve knowledge and understanding and some kind of cognitive perspective which are not inert.*

In addition to the above Vandenberg (1990:3) provides seven platforms from which education can be defined. In his views, education historically is the transmission of the human heritage in order to maintain and enhance the level of civilization a given society has attained. Anthropologically, education is the humanization of the young that occurs in the dialogue between the generations, and that enables the young to attain adulthood and a place in adult society. Sociologically, education is the socialization of the young into the societal roles and values believed necessary and desirable for a society's continued existence. Politically, education is the preparation for citizenship in the state or nation. Economically, education is the acquisition of knowledge, skills and values necessary for gainful employment and for training the workforce. Existentially, education is becoming aware of the possibilities of being that enable one to achieve an adult presence to the world as a morally and socially responsible person with one's own value and dignity. Cosmically, education is the journey of becoming at home in the universe.

All the above on the concept of education are correct. Each or combinations of such definitions of education can be said to be unique to societies hence emphasizing "aspects of knowledge and values at the expense of others". What this seems to uphold is that education as a concept "belongs to the category of words, concepts and terms whose meanings and interpretations overlap" hence have family resemblance. A characteristic associated with words and concepts in this category to which education

squarely belongs is that “they have connected meanings rather than a meaning”.

Despite numerous interpretations, education generally is concerned with the dissemination of knowledge for positive and qualitative improvement of the lives of a people. Education also facilitates progressive adjustment of both the individual and his society, provides man with the basic creative thought for advancement, and affords man opportunities to acknowledge his limitations, as well as transcend his limitations.

As varied as the meaning and function of education can be in human society, so is education employed in the scientific/technological transformation of society and social mobilization of people into active and passive citizens. Principally, any use – good or bad to which education is put into, is to be determined by the state. One area in which the possibilities of education can be explored is in the area of inter-cultural communication.

Intercultural Communication

Humans ought to draw closer to one another but individual cultures of the various tribes and ethnic groups keep the various peoples of the world apart so much that ethnocentrism, xenophobia and tribal/ethnic cultural consciousness are continuously revived on a daily basis. A reasonable percentage of conflicts and wars, dating from the past to the present can be traced to people's assumption that their culture is the only authentic one. Excess allegiance to one's culture can be seriously harmful to peaceful co-existence

especially when those around one's environment share similar ethnocentric beliefs about their own cultures.

However, people's recognition and awareness that their own culture is one culture among cultures and that one is not an island hence they must interact and communicate with other people with equally rich and diverse cultural backgrounds has given rise to loose grip on cultural ethnocentrism, force, hostility and the embrace of logic and reasons. What this awareness has resulted to is the conscious development of mutual inter-cultural communication "skills and abilities that can be appropriate to a multicultural society in a global village". Consequently, inter-cultural communication can be taken as a bridge and the development of attitude for removing cultural complexes, reducing confusion and hostility and enacting harmonious relationship, harmonious living and mutual understanding in a global village among people of diverse cultural backgrounds. Understanding the diverse cultural backgrounds of people who are not of one's own culture is necessary if one is to make progress in his social, economic, moral, religious, political and philosophical endeavours.

To attempt to impose one's own cultural standards or to judge another culture and its people from one's own culture can seriously injure, mislead and damage contacts that are about to be created. This is because the worldview of one culture can be different from that of another culture, hence it can be rationally wrong to judge another culture from the worldviews of another culture. Attitude to be expected can be one of acceptance, accommodation and tolerance, believing

that to the people who cherish and value such culture, there must be enduring substances in such cultures.

Reasons which have made intercultural communication a necessity in contemporary times are developments in transportation and communication industry, demographic changes within and between regions or territories, globalization, economic, political, ideological affiliations as well as the recognition that people of the world have through excess wisdom, selfishness and greed developed behaviours which are capable of leading to humankind's self destruction and extinction. Also it needs to be noted that we need knowledge of inter-cultural communication because the extent in which people of different cultures presently mix up together suggests that in the near future indigenes will become minorities in areas which used to be densely populated by them. This is because the "approximately 38,500 major transnational corporations (TNCs)" and their "more than 250,000 foreign affiliates" (Willetts 1997:288) can double movements and participation of people from cultures outside their own.

Consequently, prospects can be higher. According to Adler and Elmhorst (2002) opportunities are brighter for companies and individuals who can take advantage of the trend towards increasing cultural diversity. True, diverse backgrounds and cultural diversity of persons can enrich viewpoints; enhance greater productivity hence indispensable for efficient and effective professional practice. Lack of appropriate knowledge of the cultures of the various people in a workplace with multicultural population can amount to compromising and undermining the level of success of such

establishments. To avoid compromising and undermining the levels of success of such Transnational Corporations, to explore great opportunities associated with cultural diversity and to maximally make sense in the rich field of inter-cultural communication implies providing in-depth education on culture.

Culture and Education

The survival of every newborn infant is dependent on the ability of such newborn infant to learn the culture of his society. The adult member of the society who now teaches the newborn infant the culture of his society had also learnt the culture of his society from those who were before him. Adults in the society owe it as a duty to introduce newborn members of their society into the culture of their society hence the survival of every society hinges on the ability of that society to pass its culture from one generation to another. What, in precise term is that concept called culture?

Culture in a sense is “ubiquitous, multi-dimensional, complex and pervasive”. Part of the reason for this is that some scholars define culture to include all the paraphernalia associated with a people in such a scholar’s own environment. These, in any case may not constitute culture in the definition of another scholar who may also offer his own definition based on what his own society takes to be culture. In all, there may be central elements that can be present in the definitions as provided by the two scholars from two distinct cultures. In this way we shall simply define culture as a way of life of people and focus more on those characteristics of culture which irrespective of definitions are basic to all cultures. Thus, culture is

learned, transmitted from generation to generation; it changes, it is ethnocentric; it is based on symbols.

Education in Enculturation and Socialization

The sustenance and continuity of a culture is the ability of those who cherish that culture to pass it on to its succeeding generations. In this regard, the elders, who, some years ago were children owe it as a duty to initiate those who are current children into the ways of their society. In this way the society keeps going.

The responsibility to pass the culture of a people from the elders' generation to the generation of the younger ones is one of the functions of education. Here two distinct but related concepts come into play. They are enculturation and socialization.

Enculturation involves conscious and unconscious processes whereby an individual learns or internalizes the cultural practices of his people rather than those of other people. It usually takes place through interaction. According to Morris and Pai (1976:412) when this process occurs formally in an institutional setting, it is called schooling. They maintain that the process of enculturation is much broader than education, because the former includes both deliberate and non-deliberate learning such as teaching and learning through initiation while, the latter only includes deliberate teaching and learning activities.

Socialization is the process whereby individuals are assisted and transformed into agents capable of carrying out cultural responsibilities for the sustenance of their society. Denisoff and Wahrman (1975:132)

define socialization as the process by which other people make infants fit to live among humans. Those who socialize the infant include parents, neighbours, friends, the school teacher and the mass media.

It needs to be pointed out that both enculturation and socialization are informal processes of cultural transmission where the young learn various skills and beliefs from elders and other members of their society without reference to any specific place, time and other rigid structures associated with formal education. However, those processes (enculturation and socialization), may involve certain formal rituals whereby folkways and mores may serve as instructional materials. In a sense, enculturation, socialization and education are expressions of the ways in which a people or society can manipulate their culture. This may have accounted for why Morris and Pai (1976:413) say that enculturation and education, at least in their informal sense are present in all cultures and that education is only one agent of enculturation.

Education in Intercultural Communication Processes

Intercultural communication has been in existence among humans and has been the hub upon which humanity consciously or unconsciously has made whatever progress in history. This is part of what Eboh (1996:5) means when she writes that cultures have thrived on mutual borrowing of ideas and that no culture has it all and no culture is so bankrupt that it has nothing to contribute.

In the process of mutual borrowing and adaptation, one cannot borrow culture which he does not understand or if he so wishes can only make out sense

from what he is borrowing through education. The Greeks are a people who popularized the powers of education as a vehicle for intercultural communication. We can recall that there is no Greek philosopher of substance from Thales to Aristotle who was not indebted to Egypt as the source of their philosophical inspirations, and there is no scholar who can deny the dominance of the Greeks in the knowledge industry, at least in the ancient times. The Greeks according to Udoidem (1992) and Eboh (1996) received their education from the Egyptians so much that “the Greeks gained possession of Egypt and access to the Royal library”. Such dominance and the transformation it brought to contemporary learning globally is at least a credit first to the Egyptians who kept such educational institutions that attracted the Greeks. And secondly, to the Greeks themselves, who through their receptive ingenuity and “ability to develop into something nobler” any experience they encounter. As the Greeks preserved Egyptian philosophy and culture, so did the Arab world preserve and reintroduce Greek philosophy into Western thought during the Dark Ages (Fagerlind and Saha 1989:43). True, intercultural contacts can bring two or more cultures together but cultural continuity or communicating cultures from one society to another and accounting for the effects of such intercultural contacts on humans and their development is the responsibility of education.

Like the Greeks, individuals and societies which have acquired the right type of education can be equipped with the tool to preserve culture, deal and handle fear and separatism which, can be stimulated by religious and cultural diversity among the people. The

breaking of the barriers which make people of one culture to perceive the other persons of a different culture as different persons or less human beings can go a long way in according them a measure of respect as well as other humane considerations that are befitting for human beings.

Education helps to stimulate thoughts which provoke actions on the best platforms, theories and principles upon which intercultural communication can be based. It is on record that scholars look at intercultural communication from the angle of mass media, communication of diplomacy and propaganda as well as from the perspective of negotiation and communication within intercultural organizations. Education can illuminate on the adequacy or inadequacy of viewing intercultural communication from those angles, vis-à-vis contemporary happenings in the field with a view to keeping practice under constant check/or review.

Education can serve as a bridge for broadening a people's mindset in intercultural issues. Here, education can equip the masses to justify, criticize and assess the contributions of culture in the survival of human society. We have stated that no culture is bankrupt that it has nothing to contribute. The truth is that there can be cultural materials which one culture can have, to the exclusion of other cultures. For instance Udoidem (1992:45) writes that:

Here Plato admits that the Hellenic world was ignorant of mathematical science. It was only after Plato had been to Egypt that he learned the science and when he founded his academy, he emphasized

mathematics and the education of the citizens as it is done in Egypt. His theory of education of the citizens as is found in the Republic is a carbon copy of what he saw in Egypt.

The transfer of what is of value from one culture to another can be possible only through education. Through this way education can help enrich cultures. In addition, educated citizens can criticize, predict and justify why some cultures should be preserved, adapted or allowed to go into extinction.

Education can make comparative studies or acculturative studies possible among cultures. An acculturative study is a study of one's own culture as well as those of other cultures. In this way people can assess the contributions of society or culture to human development. Studies in this direction can expose areas in people's culture which are so dear to them or cannot be compromised hence ensure mutual respect and tolerance for one another. Through education a culture with limited significance in one society can be modified in another society, with greater universal significance for mankind.

Pedagogical innovations can be developed through education, whereby cherished behavioural patterns associated with one culture can be passed on to other cultures. In this way Africa's deep sense of humanity, scientific and technological tradition of the west and, the deep meditation of the Orient can operate together for better inter cultural relations in a global village. The use of education in the realization of the above can illuminate rays of hope that genuine inter cultural communication can be on the way.

Education and Intercultural Tolerance

One essential social service which every society strives to give its citizens is education. Education in any of its forms create opportunities for personal development, enhance one's participation in political, social and economic life of his society, as well as open up opportunities for upward mobility. Economic, political and upward mobility in the 21st century poses a challenge. The challenge of managing multicultural diversity has become a fact of life across the globe. Instead of a homogenous population of staff as was the norm in the past, most establishments, in addition to becoming transnational corporations also record high influx of workers from across the world. The implication is that people of diverse ethnic and cultural backgrounds are to be found in one establishment. A fundamental point which this raises is that multicultural skills and the ability to tolerate divergent cultures arising out of it has become a fact of life for successful business operations. As the society looks up to education for solution to its numerous problems, intercultural tolerance has become one area of challenge to education.

For successful intercultural communication and tolerance to take place among people of diverse backgrounds, education and instructional pedagogies can be focused on intercultural philosophies, which can take into cognizance the possibility of various societies and cultures operating together. In other words education can as a matter of fact avoid absolutising the culture of a given group over and above other groups. Rather, there should be, according to Eboh (1996:3) "a parasynthesis of positive values from the various

cultures". What Eboh (1996) seems to pinpoint that, which education should emphasize in order to facilitate intercultural tolerance is that every culture, in addition to being unique to its own people has values which can be beneficial to other cultures and humanity, generally. Education can emphasize moral values, but at the same time highlight the fears of minority ethnic groups, such that attempt to institutionalize the culture of any dominant group can be contradictory to the ideals of democracy. Consequently, education should strive to uphold democracy, justice and human rights for intercultural tolerance to reign supreme.

The dangers of absolutising the cultures of a given group are obvious. According to Morris and Pai (1976:410) violent confrontations are more likely to occur if the dominant (or mainstream) culture adopts the attitude that its own value system is the only right and proper norm for all individuals and subunits in the society. We have earlier indicated that culture is based on symbols and symbols are meaningful only within a specific cultural context hence no cultural group can take it kindly with any person who disregards its own symbols. For intercultural tolerance to exist, education can teach that people should respect cultural symbols whether such symbols are meaningful to one's own culture or not.

Conclusion

Intercultural communication has become a fact of life in today's global village. Dominant cultures now make inroads in determining world politics, commerce, tourism, patterns and yardsticks for development, science and technology. Intercultural communication

can foster common goals in the pursuit of what is of value, be it intellectual or aesthetic, political or economic, traditional or modern for the common benefit of humanity as well as checkmate excess obnoxious practices where they exist.

The above remarks signal that inter-cultural communication can be a route for new experiences, which on themselves can give rise to new understanding of reality. Worthy of note is that all the possibilities of intercultural communication can not be realized without education. An enlightened citizenry or an educated population accepts and facilitates innovations in the affairs of their state. The earlier human kind fashions out an educational process where the ideals of intercultural communication are adequately entrenched, the better for man.

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CHAPTER SIX

Religion and Intercultural Communication

Ngozi N. Iheanacho
&
Amagh G. Mgbemere-Emukah

Introduction

In contemporary time, intercultural communication is not only a social activity of man, but a requirement for success in the pluralistic society and global networking. This is because nations and people of the world are increasingly interconnected and mutually interdependent. Most cities and countries all over the world are becoming more complex internally, with citizens and residents of varying races, religions ethnicities and national backgrounds. This scenario affects the institutions of society. Conversely, the institutions also bring in their peculiar cultural properties into their host cultures. Against this backdrop the knowledge of intercultural communication becomes increasingly important and topical attention of this study is on the role of religion in promoting intercultural communication. The standard network of intercultural communication stretch out to different aspects of human existence and race. In the discussion that follows we shall focus attention on its interplay with religion.

Thus, religion is a concomitant of intercultural communication. Religion helps to disseminate information cross-culturally, decoding and making the understanding of a people's culture to other people

easy; thereby making communal living and assimilation of immigrants and cultures possible and appreciative.

Conceptualizing Religion

Religion is a universal human phenomenon. Every human being is a religious being – raising and seeking answers to fundamental issues of existence. Thus, religion is a complex factor in the human social structure of existence and adaptation across cultures. The complex nature of religion makes it problematic for effective conceptualization, coverage, and definition.

There are many definitions of religion. Yet, no one definition is flawless, and generally satisfactory. The phenomenon, called ‘religion’ is not empirical and observable for an exactitude of what is being defined. Many define it from the prism of their culture and personal experiences. Such approach exclude other religious traditions of mankind.

Some scholars of religion (E.B. Tylor, Melford Spiro, Clifford Geertz, R.R. Marret, Bronislaw Malinowski, Mircea Eliade, Hans Moul, Emile Durkheim, Milton Yinger etc.), have however made serious attempts at conceptualizing the subject – both from the perspective of positing its substance, and its functions respectively. We deliberately avoided the content and debate of the definitions, so that we can give adequate analytical attention to the thrust of the paper – the processes and impact of religion in intercultural communication.

However, defined, scholars of religion agree that religion is an unavoidable aspect of humans, which at different times take people to think and behave as beings out of the normal word of existence with great

values attached to the associated beliefs and practices. Thus religion has common properties. We subscribe to this, especially as outlined by Molloy (2002:67). A brief review of them will provide us the background data for discussing the inter-relationship between religion, culture, and its intercultural communication background. Every religion has a system of belief which explain the world, and the place of human beings in it; There is a community which share the common beliefs and ideals, and as well try to put them into practice; There is a central myth which express the beliefs of the group, for continuous regeneration; There are sacred monuments and rituals through which the believers express and manifest their convictions; There is ethics and rules about human behaviour, founded on the revelation of the supernatural; There are characteristic emotional experiences, such as dread, guilt, awe, mystery, devotion, conversion, ‘rebirth’, liberation, ecstasy, bliss etc; There are material expressions, in the form of statues, paintings, musical compositions and instruments, ritual objects, flowers, incense, clothing, architecture, and specific locations; There is the idea of sacredness – the distinction made between the spiritual (sacred), and the ordinary (profane), in ceremonies, with the accompanying peculiar language, clothing, objects, actions, people, place, etc.

The Culture Nexus and Confluence of Religion and Intercultural Communication

From the classical thought of Sir Edward Burnnett Tylor (1871) culture is “that complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man

as a member of society” (see Hogan 2006; Mitchell 1979).

In other words culture is the totality of a people’s way of life, including all the material and non material products of the group that are transmitted from one generation to another. It is transmitted through symbols. And the substance that is transmitted in culture constitute the distinctive achievement and heritage of human society. From this understanding, culture is the valley and confluence for religion and intercultural communication. Here we have explained the religion – culture interrelationship from their specific properties and strands of existence, to enhance an effective discussion of the intercultural communication processes thereabout them. The interplay between religion and culture has been outlined in Iheanacho (2012:47-69).

Correlate origin and existence

From the annals of history, no culture has ever appeared or developed except with a religion. Although the two are not the same thing. But the inter-relationship is such that a culture without religion, or religion without a culture is impossible, and a utopia – out of this world. The relationship between the two is clearly captured in the analogy of the relationship between a living fish and its water habitat, (Iwe 1985:58-59). This tie is more so in African cultures, as religion is observed to diffuse into all aspects of life, so essential and total that it is almost impossible to detach it from any live event, craving and experience. This forms a significant aspect of what humans communicate.

Conception and theoretical explanations

From juxtaposition of the conceptions and definition of culture, it is remarkable that religion is identified as a fundamental cultural element prevalent in all human societies. The use of conception and definitional convergence of religion and culture as a way to understanding their interrelationship is further underscored by Radcliffe-Brown (1979:4), as he opines that religion is part of the complex system by which human beings are enabled to live together in an orderly arrangement of social relations, passed through communication symbols.

Classical and contemporary theorists of religion, culture, sociology, and other cognate disciplines consistently state the inseparable relationship between religion and culture. Melford Spiro (1964:2), makes us understand that religion is “an institution consisting of culturally patterned interactions with culturally postulated super human beings”. The practice of religion manifest belief systems and worldviews for the interpretation of the universe and the mysteries that abound human existence. Clifford Geertz (1966), in his explanatory discourse of religion is emphatic, that, it is a cultural system. In his words, religion is:

(1) a system of symbols which act to (2) establish powerful, pervasive, and long-lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic.

Common characteristics tie and explanation

The interrelationship between religion and culture is further observed in their common characteristics, such as myth, ethics, norms, community, emotional experience, material expression etc. These are elements of every society that overlap as aspects of both culture and religion. Again, from other characteristics like symbolism – language, object and ideological meanings, are vehicles for both social interaction and religious flourish. Both religion and culture are learned by the members through symbols and communication processes. The two (religion and culture) also change over time, as dynamic components of society. They mutually cause, and respond to changes in their existence and flourish. The functional qualities of religion and culture are intricate. Berger (1995:9) underscores this as he notes that:

Culture is so sensitive an area of study because it is a surrogate for religion, for what is self-evidently good, true, or otherwise worthy. Not all of the facts of social life are “cultural”, but some are – meanings, many of which inhabit a quasi-sacred realm, revealed and conveyed by custom, utterance, and other symbolic evocations.

Interplay, of illumination and of sustenance

Religion crystallizes and illuminate culture by providing it with systematic framework and mechanics for conception, definition and understanding of human affairs. Culture on its part provide religion with flesh, substance, sustenance and flavour for its tangible and intangible expressions, communication and flourish.

Elements of Culture as Tools for Communicating Religion

Language: This is a symbolic element of culture. It provides the channel through which meaning is shared in cultural groups and society. Language expresses, symbolizes, and embodies cultural realities. It offers the means through which people communicate and interact. Learning the language of a culture is essential to becoming part of a society (Andersen 2004:63). This is because sharing ideas, feelings, and information are the major channels for transmission of culture. With language society is preserved “by linking individual into communities of shared identity”, (Samovar et al 2007:166).

Norms: These are cultural conceptions of expectations, concerning how behaviour should be in a given setting. No society functions without norms. Through the norms of a society, members are communicated how to act, hence social interactions are made consistent, predictable and learnable. Every segment and situation in life is governed by norms. In the early (formative), years of sociological studies, two types of norms were identified: Folkways and Mores.

Folkways are the general patterns of behaviour which people adhere to in their ordinary and regular life activities. Examples of folkway are patterns of food preparation and serving, ways of greeting, decoration of homes etc. Folkways may be loosely defined and, people also loosely adhered to them. Folkways “are far less strongly sanctioned” (Kornblum 2000:66). But, in all, they form and communicate the matrix of group

dynamics and customs which shape social expectations and action.

Mores tend to be stricter than folkways. They are the prescriptions which people conceive as very crucial for the stability and continuity of society. They carry serious sanctions that shape people's sense of morality. Violation of mores is subject to severe moral indignation, whereas one who violates folkways is not – such as table manners or dress code. Law and other norms such as company regulations or rules of games and sports are known as formal norms which grow out of everyday behaviour and not usually take the form of written rules, even though they also regulate human behaviour.

Values: These are “culturally defined standards of desirability, goodness, and beauty that serve as broad guidelines for social living” (Macdonis 1997:34). Values communicate, influence and pattern the behaviour of people. Although values exist as a universal feature of cultures, the degree of cultural values vary from one cultural group to another. However, no matter the differential degree of values, they preferentially influence behaviour (Yinger 1970:205).

Social Organization: This is yet another element of culture. It implies that every society is made up of social systems and structures, which represent the various social units that make up the group. Some examples of the social units and institutions found in society are the family, government, school etc. There is also the unit of society in socio-political formations,

like village, clan etc. Such social systems establish communication networks, and regulate norms of personal, familial and social conduct. How these function, and the norms they crystallize vary from one culture to another.

History: This is another element of culture. It guides members of a given culture into the future. It is history of a culture that is transmitted from one generation to another. From stories and legends of the past, surviving members are informed, are acquainted and enriched with knowledge of their origin, experience, values, worldview, and heritage. Thus, every culture has its unique history, distinct from others. In all cases, it is in the vehicle of communication that they are convey from one generation to the next.

Functions of Culture

Culture provide standards for human conduct
Through its different elements and institutions, culture establish and nurture standards which provide guiding principles and norms for behaviour, status, roles and the accompanying relationships which enable the control of members.

Culture gives natural mark of identity

Every culture has distinct patterns which serve as identity, seal and symbol, separating and distinguishing one group of people from another. This is why we can say: this is Yoruba culture, Etche culture, Ogoni culture, Igbo culture, Ijo culture, Kalabari culture, French culture, English culture American culture, Chinese culture etc. Members of a cultural group

therefore 'wear' their culture as 'garment' with which they are known.

Culture is the integrating force of society

Culture also function as an integrating force through its process of systematization and interpretation of values, institutions and norms of society. In this function, culture also enrich the values with meaning and purpose.

Culture is the foundation of social unity and solidarity

Thus, culture gives the society the basis for social unity and solidarity. And, with functional solidarity in institutions and social processes, culture instills the spirit of loyalty, affinity, group consciousness and devotion. Again, through the same process culture also induce and regenerate co-operative initiatives and efforts for the realization of group objectives and worthwhile desirables of the people.

Culture provides the structural frame of society's flourish

Culture is identified to function as the driving force of the social structure and, as the soul of society. Culture nurture, relate, co-ordinate and store the social heritage and values of a society.

Culture shapes and moulds people

Culture shape and modify social personality. Every human being is a carrier of specific cultural pattern. In other words, each person's social personality is the function and product of his cultural orientation and background.

Intercultural Communication in Theoretical Conception and Practice

Intercultural communication is a form of global communication. It is used to describe the wide range of communication processes and the associated problems within an organization or group made up of individuals from different cultures, religions, social, ethnic and educational backgrounds (Allwood 1976). Intercultural communication is sometimes used synonymously with cross cultural communication. In this sense, it seeks to understand how people from different countries and cultures act, communicate and perceive the world around them. It is said that culture determines how individuals encode messages, what medium they choose for transmitting them and the way messages are interpreted. As a separate notion, it studies situations where people from different cultural backgrounds interact. Aside from language, intercultural communication focus on social attributes, thought patterns and the cultures of different groups of people. It also involves understanding the different cultures, language and customs of people from other countries.

To understand intercultural communication, one must first look at the cultural bias of such interlocutor, investigate and learn about both cultures before attempting to explain outcomes. There is also the theory of cultural fusion, which postulates that as learning occurs, cognitive complexity and growth increases. In other words, there is no need to unlearn something in order to learn something new. Learning they say, is not a zero sum-game. Cultural fusion theory says the individual and the community are enriched as differences occur. The theorists argue that the old is not

lost, but is presumed and is necessary for integrating the new as new information to be enriched, (Lustig & Koesler 2006). As new comers enter a community, there is a mutual adjustment or co-evolution.

Aspects of Religion in Intercultural Communication Process

Religious symbols: This is a concomitant of communication. The need for inter and intra-personal communication could be seen as one of the factors that brought symbolism into being in human culture. Symbols play important roles in intercultural and intra-cultural communication. Thus, human beings communicate their thoughts, feelings and experiences, etc., not only to people within their culture, but to people outside their culture.

According to Nabofa (1994:14), symbols are used to communicate some basic ideas to ourselves and others. He further stressed that cultic symbols feature very prominently in what might be called self-examination. Thus, an “*adan*” image reminds an “*Ogboni*” initiate of his responsibility and obligation to his fellow members.

However, symbols do not only communicate, they are also means of preserving knowledge, historical and religious occurrences. In this ritualistic symbol are the most valuable means for passing on culture from one place to the other, and from one cultural setting to the other. It is in this that Jung (1979:93) observed thus; cultural symbols are those that have been used to express eternal truths that are still used in many religions.

Religious symbols travel from one religious culture to the other, creating some impressions in the minds of

the person who have experienced them. The media can serve as the courier that carry religious and cultural symbols of one religion and culture to another place. Religious symbols of a culture can get to another culture through merchandise or trade – people from other cultures requesting and purchasing religious symbols of another culture. However, it has been observed that symbols have intrinsic meaning in them that is bound to be misinterpreted. This is where, multicultural education becomes functional – to address the problem.

Religious scripture: This is another means of intercultural communication. The Bible, the Quran, the Analect, the Torah, the Baga-vad Gita etc., are major scriptures of man's religious traditions. These were written within particular cultural backgrounds, but today they are available and used in different cultures of the world. Religious scriptures play vital roles in intercultural communication. The Christian scripture (Bible) for instance emerged in Palestine world, but nursed and nurtured in Graeco-Roman world and transmitted to other parts of the world. So, the Bible written in Jewish language (culture) is now read and studied in many other different cultures of the world. Again, Islamic scripture (Quran) written in Arabic language and culture is now read and studied all over the countries of the world with different cultural backgrounds. For this reason religions promote the study of foreign languages. Consequently, religion traffic culture from one part of the world to another.

Missionaries and missions in alien cultures: Missionaries of different missions and religions serve

as the courier of the scriptures from one culture to another. They also serve as the decoders of the intrinsic meanings of their various scriptures which they take to others. In addition the missionaries also try to transmit and encourage their converts to live the life of the new religion and culture. Missionaries carry their cultures along their religions. Their food, thought and life communicate alien culture to their relevant votaries and followers.

Religious music: Religious music transfers culture from one society to the other. This is so because a lot of religious songs are composed and rhymed in local dialects, with meanings peculiar to the culture; some tell stories of the people in question, their worldviews and life experiences which are recalled and used as issues in the socialization and integration of the young.

When such music encoded in a particular culture is taken to another culture and decoded, the person there will be able to have knowledge of the people's line of thought, life style even without his/her feet touching the soil of the land. In the same vain, an immigrant into the area will also be able to know the people's culture without hearing and knowing the meaning of the music (Roswell 2010).

Religious cloths and instruments of worship: Every religion has some forms of clothing and dress code and other relevant instruments of worship. These are derived and modeled according to the material cultural substance and value of its culture of origin. Religion seldom change such, hence they see them as all time sacred. Therefore, on planting of the religion in other cultures, the clothing forms and instruments must not

be separated. This is why priests in the main line churches especially the Catholics still adorn clothing that are reminiscent of the ancient Roman toga. The Muslims wear Arab-like clothing and dress pattern, while the women still find veiling fashionable in the twenty-first century. In the modern dominated areas of Northern Nigeria *hijab* has come to stay as popular dress pattern.

Conclusion

In the main, this paper has highlighted the substance of religious traditions as indispensable aspects of culture and as functional tool for the transmission of human culture from one end of the world to another. The background of religion in intercultural communication lies in the elements of culture. These elements such as language, norms, history etc., offer religion sacred ideas and material items for practice. Through these means, aspects of the founding culture of a religion are trafficked across nations of the world. As strong as religious world views are, it is the material and non material cultures that illuminate and crystallize them. This accounts for why people abandon their culture for those of their new found religion. In another dimension, the process can take the form of enculturation. Thus, intercultural communication role of religion can be explored for building good human relations and co-existence strategies.

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CHAPTER SEVEN

The Media in Intercultural Communication Process

Chidiebere Ughaerumba
&
Grace Lawrence-Hart

Introduction

No matter how we choose to view the mass media, it is impossible to deny that our cultural experiences are affected by the development of the systems of mass communication. We are to a large extent dependent on regular contact with the mass media for information, entertainment, ideas, opinions etc, all of which are connected to our attempts to make sense of who and what we are. Undeniably, an enormous portion of our lives is spent interacting with the mass media. Teens as well as adults spend ample time watching television, watching movies, surfing the internet, listening to the radio, playing music, reading books and newspapers. As if not enough, social networking sites bring millions of people together and keep them connected and busy. In fact, greater numbers of people spend 30 to 35 hours per week watching TV, for example, and for many, it is a normal routine to spend 3 - 4 hours per day in the company of a radio or TV set. As such, large amounts of our time are spent in a range of media and media related activities. Thus, people across the globe are connected to each other, meeting in different languages, being exposed to different customs, norms and values and indeed, to different cultures.

No doubt, we all inhabit particular situations, and things like our surroundings, family, friends, school, work, neighbourhood and so on shape our individual identities. For many centuries, vast majority of the earth's inhabitants lived completely within the context of their own small social unit – the tribal environment or the village – with interpersonal face-to-face communication being their main form of social contact and communication. People interacted only with others who are like themselves and had little contact with the outside world. In other words, people have small-scale communications and interactions on a day-to-day basis with the place they live in and with the people around them. This kind of culture is primarily an oral one – it is passed on and formed largely by intimate word-of-mouth communication. In this kind of setting, monocultural life is obtainable, meaning that communication is similarity-based. There is common language, behaviour patterns (norms), and values upon which members of the culture exchange meaning with one another in conducting their daily affairs. These similarities generally allow people to predict the responses of others to certain kinds of messages and take for granted some basic shared assumptions about the nature of reality. Only the rare appearance of strangers (travelers, pilgrims, nomads, soldiers) briefly interrupted the routine of this rather hermetic existence.

However, since the mid 19th century, we have come to live not only in a situated culture, but in a culture of mediation. The press, film and cinema, television and radio and more recently, the internet, have developed to supply larger scale means of public communication.

So, now, our situated culture exists within a much wider mediated world. The introduction of the term 'global village' in the 1960's illustrates how much our world has changed and the change is due almost entirely to the development of mass communications.

Surely, the world we live in is shrinking. Travel that once took months now takes hours. Business dealings that were once confined primarily to local economies have given way to an extensively integrated world economy. Information that once traveled through error-prone and time-consuming methods now appears in the blink of an eye across a wide range of media. People in virtually all locations of the globe are more in touch than ever, and are more likely to traverse into cultures different from their own. Literally and figuratively, the walls that separate people are tumbling down. Though we may not have fully become a 'global village', there is no denying that the various cultures of the world are far more accessible than ever before, and that the peoples of these cultures are coming into contact at an ever increasing rate.

Even though we can experience new cultural places and encounter many cultural differences by traveling and migrating, there would still be places around the world that we may not visit throughout our entire lives and thus, will not have encounter whatsoever with such cultural groups. But today international developments as, Samovar et al (2007) note, have made intercultural contact more axiomatic and pervasive. New technology and information systems, changes in the world's population, and rapid movement towards a global economy have all increased the chances of intercultural contact and communication. With these, it is becoming

obvious that a symbiotic relationship ties all people together. The media outlets of television, radio, books, videos, music, magazines more than ever, bring us into contact with various and different cultural backgrounds other than our own right into our private and public spaces. The media by virtue of its vast coverage widens human horizon and create the extended possibilities for intercultural communication.

Understanding the Media

The mass media is said to be the variety of channels through which mass communication takes place. Mass media involve those forms of media that are created, designed and used to reach very large audiences. The mass media is divided into electronic and print and, more recently, the interactive media. Each medium, electronic or print has its own peculiarities. Mass media are all forms of technologically mediated, institutionally organized and spontaneously expressed forms of social communication in the rural and urban areas which include radio, television, newspaper, magazines and most recently, the interactive media (Hanson, 2005). Mass media involve a process in which professional communicators design and use media instruments to disseminate messages widely, rapidly, and selectively attending to audiences in attempt to influence them in a variety of ways (Dominick, 2009). In mass media, messages are intended for numerous individuals rather than for only a small number of individuals. The audience in mass communication is relatively large, heterogeneous, and anonymous to the source (Vivian, 2011). Added to this, the process of mass communication is a very complex one, more

complex than interpersonal communication. This is because every single message sent through a mass medium is transmitted through an elaborate system of machines, individuals and organization.

The Mass Media as Creator and Transmitter of Cultural Norms

Culture and communication are inseparable. As Cooper et al (2007) explain, “Cultural norms and the media are inextricably linked”. Culture is made up of beliefs, values and norms and, these make up important variables that cement cultures. The media transmit cultural norms and values to its audience. This is one process of socialization, which help to unify a country and community of nations. Culture is the world made meaningful; and it is socially constructed and maintained through communication (Baran, 2012), and mass communication as a particularly powerful, pervasive and complex form of communication contribute to the creation and maintenance of culture. Thus, the mass media are not only cultural storytellers (they tell stories about people and their environment since people’s cultural values and beliefs resides in the stories it tells), but also serve as cultural forum (primary forum for debate about cultures). Certainly, the mass media have come to play dominant role in the creation and transportation of cultures to different parts of the world.

As cultural norms and values, and new cultural traditions of others are being transmitted to media audiences (citizens and non-citizens), they grow in social adaptation abilities. The media function of cultural transmission is an effective educational tool

that it provides valuable information to the masses. People who want to know about other cultures and, especially migrants who arrive in foreign countries can get familiar with the new culture through the media. In Nigeria for instance, in order to promote integration rather than assimilation, the Nigerian media create a shared sense of national identity amongst the ethnically, culturally, linguistically diverse groups. Nigeria's cultural policy has evolved into a continuing search for a distinct cultural and national identity, which recognizes the ethnic components of the Nigerian population, the linguistic pluralism and the multicultural composition of the Nigerian nation. This is reflected in most media institutions in Nigeria. The Nigerian Television Authority (NTA) and African Independent Television (AIT) have among their policies the wearing of traditional and local attires during news casting. The news casters as a matter of policy wear their cultural attires while presenting the news items. AIT allots programme times for different cultural groups to showcase their cultural products and cultural identity. The NTA has also programmes that showcase different cultural diversities of the Nigerian nation. The Radio Nigeria Corporation has the same orientation and tradition. Its introductory jingles at national news times co-opt the three Nigerian major ethnic languages (Igbo, Hausa, and Yoruba).

As the media transmit cultures, all elements of a culture –history of a people, their religion, symbols, values, social organizations and languages are transmitted to all parts of the world as far as coverage is possible. Books, magazines, newspapers, radio, television, the cinema, records, tapes and videos, and

other forms of mass communication occupy a central role in people's lives and continue to advance, encourage and facilitate intercultural interaction. With the media, boundaries between social groups are breaking down. Of course, few people would deny that the nature of cultural experience and human lifestyle in modern societies, have been profoundly affected by the development of mass communication, such that people can no longer predict the sort of lifestyle that others will adopt. Postmodernists are correct to argue that social behaviour is no longer shaped as it used to be by people's background and their socialization (Haralambos & Holborn, 2008). They hold that factors such as class, gender, and ethnic group, influence people a great deal less than they used to. The media have taken an upper hand and people are much freer to choose their own identity and life style from the myriads of what the media give.

Accordingly, Baudrillard (1985) argues that it has become increasingly difficult to separate media images from anything that is even approximating to reality. Society has become so saturated with media images that people now sometimes confuse media characters with real life. This is simply to tell us the central place the media occupy in human life and existence.

However, for the media to communicate competently across cultures, media organizations and individual media practitioners must understand some of the ways in which cultures diverge in their worldviews, and learn intercultural competence skills. To do this effectively, the media must understand the basis of culture in order to effectively promote intercultural communication.

Intercultural Communication

There are as many cultures as there are groups of people in the world. These groups of people have their ways of life, their languages, their symbols, their norms and values, their belief systems and institutions, their music, their arts and folklores etc, which make up their cultures and make them significantly different from others, and separate them from others as well. But as a matter of necessity, these groups of people are bound by environmental, social, economic, political and psychological factors to engage and enter into communication and communion among themselves. This engagement in communication/interaction with members of other cultures is what is termed intercultural communication. Therefore, intercultural communication takes place when individuals influenced by different cultural backgrounds negotiate shared meanings in interaction (Ting-Toomey, 1999). Intercultural communication is sometimes synonymous with cross-cultural communication, and counts as intercultural communication depends in part on what one considers a culture. Some authorities limit the term “intercultural communication” to refer only to communication among individuals from different nationalities (Gudykunst, 2003). Other authorities, in contrast, expand the notion of intercultural communication to encompass inter-ethnic, inter-religious, and even inter-regional communication, as well as communication among individuals of different sexual orientations (Martin and Nakayama, 2005; Samovar et al, 2007).

Intercultural communication occurs when a member of one culture produces a message for

consumption by a member of another culture (Samovar et al, 2007). It involves exchange of messages between members of different cultures. Indeed, intercultural communication involves interaction between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event, but who necessarily must enter into contact and interaction – physically or through media mediated contact – with each other either willing or forced by circumstance.

Be that as it may, intercultural communication – communication between people of different cultures – cannot therefore allow the easy assumption of similarity. By definition, cultures are different in their languages, behaviour patterns, and values. So an attempt to use one's self as a predictor of shared assumptions and responses to messages is unlikely to work. Certainly, because cultures embody such variety in patterns of perception and behaviour that are different, approaches to communication in intercultural and cross-cultural situations, as matter of principle must guard against inappropriate assumptions of similarity and encourage the consideration of differences. In other words, intercultural communication approach is difference-based while communication in monocultural setting is similarity-based despite the possible existence of subcultures in such a society.

Nevertheless, in every cultural setting, there is always a dominant culture. The dominant culture controls the mode of interaction. Certain people within a culture have a disproportionate amount of influence and this influence gets translated into how other

members of that culture and members of other cultures interact. In intercultural interaction, cultures do not interact at par. Cultures of some dominant groups set the pace. In many cultures around the globe, those who control the media institutions are at the centre of information generation and dissemination; and their positions of power at media agenda setting and gate keeping enable them to determine and manipulate the content and flow of the messages produced. By controlling the cultural messages, they are thus able to control the images and symbols presented to the majority of the population.

Indeed, the mass media set goals, perpetuate customs, establish values and make major decisions affecting the bulk of the population. Their power allows them to influence what people think about, what they aspire to be, how they behave, and what they talk about. This is what is called media agenda setting.

Role of the Media in Intercultural Communication

- The mass media is regarded as a major carrier of culture. As we have said earlier, they serve as cultural storytellers and forum for cultural debate and cultural exchange. Not only this, the mass media serve as cultural databank, that is, they serve as a storehouse or library that preserve peoples' cultural heritage that ordinarily would have been lost, and transmit them from generation to generation beyond national frontiers. Indeed, cultural heritages including language, marriage rite, burial rite, birth rite, dressing, greeting, music, folklore, religion, cultural monuments, natural sites and cultural landscapes that would have died due to modernization, or western cultural influences (in

relation to African cultures) are preserved, kept alive through the media databanking, and then transmitted across continents.

- Truly, the media of communication are cultural instruments which serve to promote or influence attitudes, to motivate, to foster the spread of behaviour pattern, transmit cultural values and to bring about social integration. They play, or should play, a major role in implementing cultural policies and in helping to democratize culture. In the modern times, the media is one of the principal means of access to cultures and a major means of intercultural exchange and creative expression.

- Although a great body of cultural expression maintains its traditional and interpersonal forms, it is also true that mass media in the modern world supply cultural fare, and shape the cultural experiences of many millions of people. For coming generations, they are creating a multicultural environment, hybrid of cultures from which new cultures might arise.

- Culture as we know, is the core concept in intercultural communication. Though geographically dispersed, the media bring the world into a global village where many parts of the world (though not all) are connected by the media and communication networks which promote the understanding that the entire world is closely knit together. Despite being culturally dispersed, the media and information technologies enhance our abilities to interact with different cultures. Indeed, the mass media and the

modern communication technologies have reduced the distance between the four corners of the world. Nations and people of the world are increasingly interconnected and mutually interdependent. Events taking place in any remote location can instantly be reported all over the world. In so doing, they make it possible for people to learn more about other people and different cultures. Obviously, we acquire bits of knowledge about other people and share in their experience through the media, beyond the boundaries our scope would carry us, and vice versa.

The Mass Media and the Practice of Intercultural Communication

Mass media instruments encourage and facilitate cultural interaction across the globe. There is no other way in which the media do this except through effective fulfillment of its basic functions to the society. According to Lasswell (1960), the mass media perform three major functions viz.: surveillance of the environment; correlation of different parts and elements of the society and, transmission of culture from one generation to another. Other scholars also add linkage, interpretation and; transmission of values to the function of mass media in society. In the surveillance function, the mass media show us what is happening not only within our own culture but in other societies as well. Much of what we know about the world comes from what we learn from the media through the process of surveillance. Surveillance function is divided into two: beware surveillance (which informs us of threats and dangers) and instrumental surveillance (which transmit information that is useful

and helpful in everyday life). In bringing to our knowledge what is happening across various segments of the world, and transmitting across the world what is happening around us, the mass media create an undeniably intercultural contact and exchange though in mediated form, among peoples of the world.

Interpretation function of the mass media is close to the surveillance function. Cultures are full of symbols. Symbols have localized and native rather than universal meanings and application. It is also an intrinsic characteristic of symbols to be multi-interpretive; their meanings are neither clear nor consistent over time and place and thus, are bound to be misinterpreted. Among the interpretation functions of the mass media is the study of the cultures of people, get acquainted with their symbols and their appropriate and contextualized meanings, and make them available to their audience, preserve them and get them passed on to generations. Again, as cultures are based on symbols, the portability of symbols allows people to package and store them. But to transmit them, it becomes part of the interpretation function of the media to make them meaningful and accessible to people of other cultures through interpretation. This makes intercultural communication smooth and harmonious.

Furthermore, the mass media do not just supply cultural facts and data. They also provide information on the ultimate meaning and significance of the cultural fact, events or data. Hence, media interpretation/analysis, comments, and opinions provide mass media audience an added perspective about cultural facts and events.

Again, the transmission of cultural norms and values is a subtle but nonetheless important function of the mass media. This is often called the socialization function. Socialization refers to the ways an individual comes to adopt the behaviour and values of a group. The mass media portray different societies and their cultural values, and by watching, listening, and reading, people learn from other people. More than anything else, the media bring different cultural groups into interactive contact with others and in this way effect cultural modifications or changes. Consequently, these cultures learn from each other and thus, become enriched. In so doing, cultural patterns will not be rigid and homogeneous but dynamic and heterogeneous. Therefore, cultural changes take place in response to contact with other cultures.

The mass media again do a linkage function by joining different parts of the world. Geographically separated groups of people both those that share common interest and those that do not are joined together by the media. In linking people to different cultural messages beyond the scope of a group's immediate environment, people who are not domicile within their cultural territory will also be connected to participating in the cultural information of their people even when they are outside their cultural environment. Not only this, this same cultural information or messages will also be transmitted and shared with people who do not belong to that cultural group from which the cultural message is coming. Thus, the media take cultural information from one group of people and share it to their vast audience. Of course, people may not truly identify and appreciate their own cultural

backgrounds and assumptions until they encounter people from other cultures. On the positive side, the media mediated intercultural contact makes people appreciate their own very culture. On the negative side, it can also make people to denigrate their own culture in preference to other cultures. Similarly, since the audiences of mass media are often not known, media cultural messages may be acceptable to some and offensive to others. There is often no yardstick to measuring and protecting cultural sensitivities; the result of which may be unpalatable.

The Media, Popular Culture and Intercultural Communication

It is an undeniable fact that the media enhance and facilitate intercultural communication. We can learn the language of a people, their values, and in fact their entire culture through the mass media. Indeed, the media play a significant role in intercultural contact and communication but the question here is: what kind of culture is the media transmitting? This question arose based on the critique against the media, that the media is destroying and corrupting cultures rather than preserving and promoting cultures. This criticism is built on the argument that the media mass produce artificial cultures that will suit their audience tastes. For this group, the media do not promote intercultural communication since it gives the audience adulterated cultural products, meaning that people in the media are often introduced to other cultures through the lens of popular culture

No doubt, the media play a central role in the creation and maintenance of popular culture, and

people are daily bombarded with myriads of popular culture texts, and are almost forced to actively seek out and choose those texts that serve their needs. Popular culture is a subcategory of culture. Historically (until the 19th century, at any rate) the term 'popular' was quite a negative thing, with overtones of vulgarity and triviality; that is, something not nice or respectable. In the modern world, the term means widespread, liked or at least encountered by many people. It has also come to mean mass-produced, i.e. made for the mass of people. There is a downside to this, of course, in that it can also be interpreted as commercial or trashy. This leads into a further consideration, which is the definition of popular culture as low culture, something not for the elite, but for the common people. Cultural value (high culture) has been traditionally associated with dominant or powerful groups –those who have appreciation of classical music, art, ballet, opera and so on. Low or popular culture is everything not approved of as high. It is vulgar, common, or easy. Popular culture has four significant characteristics viz. it is produced by culture industries, it is different from folk culture, it is everywhere, and it fills social functions. While folk culture refers to the traditional rituals and traditions that maintain cultural group's identity and which typically is not controlled by any industry and not driven by profit motives; popular culture refers to those systems or artifacts that most people share and know about. It includes forms of contemporary culture that are made popular by and for the people. So popular culture can and sometimes does, challenge the dominant cultural power group.

Today, mass and new media appear to be interfering with the evolved mechanisms that permit the acquisition and editing of culture. We know surprisingly little about these cognitive attentional processes that enable the information acquisition and editing packed into the term “cultural transmission.” By this definition, television, music videos and magazines are systems of popular culture rather than systems of true cultural transmission. But if people are introduced to other cultures through adulterated cultural products, how would genuine intercultural communication be possible?

Similar to popular culture is mass culture. Mass culture is certainly not the same thing as popular culture, which often has to fight a difficult battle against cultural forms generated by a dominant minority and then disseminated on a mass scale. In speaking about mass culture McQuuail (2005) held that the mass media flow often give rise to a state of cultural homogenization or synchronization, leading to a dominant form of culture that has no specific connection with real experience with most people. That is why, mass culture may have overtone of approval when we think of its seemingly general acceptability or a pejorative ring when we deplore its shallowness.

Barriers to Intercultural Communication

The media use their ability to keep many parts of the world connected, making information available anytime and anywhere, connecting the peoples of the world, and uniting them into what looks like “one big family of human race” or into a global village – this potency should have been a unique platform for mutual

exchange of cultural richness. However, factors such as media imperialism and digital divide, etc. stand out as major challenges against intercultural communication through the media.

Media Imperialism

According to Burton (2005), one of the debates in the relevance of the media to intercultural communication is about the imposition of cultures by the West on the rest of the world, as opposed to a model of free cultural exchange and mutual benefits. The other is about the inevitable rise of global powers and formations, to the detriment of local cultures and differences. Media imperialism theory states that Western nations dominate the media around the world, and this domination has a powerful effect on Third World cultures as recipients of Western views; thereby destroying and replacing native cultures. In as much as we claim the usefulness of the media to intercultural exchange, the major challenge confronting us is cultural imperialism which leads to dependence, loss of autonomy and a decline in national or local cultures, to a seeming rise to what looks like a global culture where global media exporters impose their cultural values on their global audiences. Part of the reason for this, according to Burton (2005) is that imbalance in the flow of mass media content undermines cultural autonomy and holds back cultural development, thus, instituting cultural imperialism on the one side and cultural impoverishment on the other side. This is built on the view that Western civilization produces the majority of the media (film, news, comics, etc.) because they have the money to do so. The rest of the world

purchase those productions because it is cheaper for them to do so rather than produce their own. Therefore, Third World countries are watching media filled with the Western world's way of living, belief and thought pattern. The third world cultures then receive these, while jettisoning their own culture.

Similarly in most countries, Nigeria for instance, the same picture is the same: dominant groups, dominant ethnic groups, money bags, the elites, the political class etc, dominate the media and become media gladiators. Their life styles become the norm and values that are often promoted by the media to the exclusion of minorities and other sub-cultural groups.

Through media imperialism, smaller countries and minority groups, are losing their identity due to the dominance of the media by larger nations or dominant groups. It can be equated to small community shops closing down due to large superstores moving in, taking over and having a monopoly. As the larger media corporations begin to take over, smaller media companies are either being forced out or swallowed up. When the majority of media available in one's country is that produced by a different, more dominant nation or dominant group, it is suggested that the culture of that larger nation or group, along with its interests, displace that of the home country or other ethnic groups.

Cultural influences can be seen by the "receiving" culture as either a threat to or an enrichment of its cultural identity. It seems therefore useful to distinguish between media imperialism as an active or passive attitude of superiority, and the position of a culture or group that seeks to complement its own

cultural production, considered partly deficient, with imported products. The imported products or services can themselves represent, or be associated with certain values, such as consumerism.

Of all the areas of the world that scholars have claimed to be adversely affected by media imperialism, Africa is probably the most notable. In the expansive “age of imperialism” of the nineteenth century, scholars have argued that European colonization in Africa has led to the elimination of many cultures, worldviews, and epistemologies. When political colonization ended with the independence of many African nations, media colonization replaced it, and this is the result of media imperialism.

For intercultural communication to worth the name, information plays a paramount role in interactive relations in the media, both as a means of communication between people and as an instrument of understanding and knowledge between nations. However, in the North/South dialogue, the West/the rest of the world dialogue, dominant group/sub-group dialogue among nations, etc. This flow of information is characterized by the following basic imbalances, vis-a-vis intercultural communication.

- *Quantitative imbalance:* This imbalance is created by the disparity between the volume of news and information emanating: from the developed world and intended for the developing countries, and the volume of the flow in the opposite direction, from dominant groups/class intended for sub-groups among nations of the world. Almost 80 percent of the world news flow originates from the major news agencies of the

developed countries while they devote only about 20 to 30 percent of news coverage to the developing countries. On the national level, major ethnic groups or dominant groups have the same influence, dominance and control. In Nigeria, for instance, major ethnic groups, the political class and the rich dominate the media, creating imbalance in the possibility of efficient intercultural exchange.

- *Inequality in information resources:* There is inequality in distribution of the frequency spectrum. The West, dominant groups and political class control about 90% of the source of spectrum. In respect to television, not only do about 45% of the developing countries have no television of their own, while they have to watch a large number of programmes produced in the developed countries. In Nigeria for instance, media coverage are only concentrated in cities and urban centres leaving the rural areas out of media coverage because of the media affordability of cost.

- *There is de facto hegemony and a will to dominate:* Such hegemony and domination are evident in the marked indifference of the media in the West to the problems, concerns and aspirations of the developing countries, who are relegated to the status of mere consumers of information sold as a commodity like any other. In our countries, the same marked will is seen in the upper class, to dominate the lower class. News coverage surrounds only the elite, the politicians and money bags leaving all others out. Think of the Nigerian President and governors having greater and

daily media coverage and presence than the rest of Nigerians.

- *Lack of information on developing countries or rural communities:* Current events in the developing countries are reported to the world via the transitional media who filter, cut and distort their reports and impose their own way. At times they present these communities in the most unfavourable light, stressing crises, strikes, street demonstrations, putsches and calamities even going to the extent of holding them to ridicule. In most countries, the rural areas are also treated the same way. Imagine how many Nigerian newspapers that report events that take place in rural communities in Nigeria. Rural communities simply suffer media exclusion.

- *The survival of the colonial era:* The present-day information system enshrines a form of political, economic and cultural colonialism in which world events are covered only in so far as it suits the interests of certain societies; the criteria governing selection are consciously or unconsciously based on the political and economic interests of the transitional system and of the countries in which the system is established. Similarly, in national countries, Nigeria for instance, news coverage, information, ideas, opinions get media attention as long as they can serve or protect the interests of the elite.

- *Alienating influence in the economic, social and cultural spheres:* Other forms of hegemony include monopoly on advertising, opposing social evolution and

transmitting to the developing countries messages which are harmful to their cultures, contrary to their values, and detrimental to their development aims and efforts.

- *Messages ill-suited to the areas in which they are disseminated:* The news coverage of major mass media is designed to meet the national needs of the countries of their origin. They disregard the impact of their news beyond their own frontiers. There is often no consideration of cultural sensitivity. They even ignore the important minorities and foreign communities living in their national territory, whose needs in matters of information are different from their own.

As these imbalances exist, it becomes unarguably questionable whether the mass media do promote intercultural communication, effective and evenly.

2. *Digital divide:* Digital divide refers to inequality between groups, broadly construed, in terms of access to the use of or knowledge of information and communication technologies (ICT). The divide inside countries can refer to inequalities between individuals, households, ethnic groups, businesses, and geographic area at different socioeconomic and other demographic levels, while the other sense of digital divide designates countries as the unit of analysis and examines the divide between developing countries on an international scale.

Again, digital divide also refers to the production gap, and describes the gap that separates the consumers of content on the internet from the producers of content. As the technological digital divide

is decreasing between those with access to the internet and those without, the meaning of the term digital divide is evolving. Previously, digital divide research has focused on accessibility to the internet and internet consumption. However, with more and more of the population with access to the internet, researchers are examining how people use the internet to create content and what impact socioeconomics are having on user behaviour. New applications have made it possible for anyone with a computer and an internet connection to be a creator of content, yet, the majority of user-generated content available widely on the internet, like public blogs, is created by small portion of the internet using population. Web 2.0 technologies like Facebook, YouTube, Twitter, and Blogs enable users to participate online and create content but many of the users do not understand how the technology actually works, leading to an ever increasing digital divide between those who have the skills and understanding to interact more fully with the technology and those who are passive consumers of it. Many are only nominal content creators through the use of web 2.0, like posting photos and status updates on Facebook, but not truly interacting with the technology. Some of the reasons for this production gap include material factors like what type of internet connection one has and the frequency of access to the internet, and above all the literacy level of the users. The more frequently a person has access to the internet and the faster the connection, the more opportunities they have to gain the technology skills and the more time they have to be creative, Other reasons include cultural factors often associated with class and socioeconomic status. Users of lower

socioeconomic status are less likely to participate in content creation due to disadvantages in education and lack of necessary free time for the work involved in blog or web site creation and maintenance. Thus, even the internet that created the possibility for interactivity has proven not to be truly effective in enhancing intercultural communication.

3. *Ethnocentrism*: This is the belief that one's own culture is superior to all other cultural groups. According to Martin and Nakayama (2005), ethnocentrism becomes a barrier when it prevents people from even trying to see another's point of view, through another's "prescription lens." The media may promote and propagate one cultural group or one cultural ideological belief over another with the belief that the culture in question is superior to all others. This may be the result of a judgmental belief of media professionals or proprietors who not only are media gate-keepers but also media agenda setters.

4. *Stereotyping*: Stereotypes are widely held beliefs about a group of people that serve as a form of generalization - a way of categorizing and processing information we receive about other people in our daily lives. For Martin and Nakayama (2005), stereotypes are mental shortcuts that help people interact with others from different cultural groups. The media tend to portray cultural groups in stereotypic ways and stereotypes persist because the media choose not to pass along information that would contradict stereotypes. Stereotypes may be positive but are potentially harmful when they are held rigidly.

5. *Prejudice*: Prejudice is a negative attitude toward a cultural group based on little or no experience. It is a prejudgment of sorts. Whereas stereotypes tell us what a group is like, prejudice tells us how we are likely to feel about a group (Martin and Nakayama, 2005). According to Hecht (1998), prejudice may arise from a personal need to feel positive about one's own group and negative about others, or from perceived or real threats. These may be genuine threats that challenge a group's existence or economic/political power, or symbolic threats in the form of intergroup value conflicts and the accompanying anxieties.

6. *Discrimination*: The behaviour that results from stereotyping or prejudice –overt actions to exclude, avoid, or distance one group from the media in preference to others is called discrimination. Discrimination may be based on racism or any other “isms” related to belonging to a cultural group (sexism, ageism, elitism). Martin and Nakayama (2005) classified discrimination into interpersonal, collective and/or institutional. The media are often accused of institutionalized or collective discrimination whereby cultural groups are systematically denied equal participation and access or rights in informal and formal ways.

7. *Cultural domination*: One major significant danger of the media in intercultural communication is that of cultural domination which takes the form of dependence on imported models reflecting alien life-style and values. Cultural identity is endangered by the overpowering influence of foreign or alien cultures on

local cultures. The media bring about cultural domination when they create a forum whereby one culture dominates others and those other cultures become assimilated into the dominant culture.

However, even though forces of possible influences which may lead to cultural dominance abound in intercultural exchange particularly with the media, yet, history shows that a narrow parochialism leads to cultural stagnation. A culture does not develop by retreating into its shell; but by free exchange with other cultures and by maintaining a link with all the forces of human progress. Such a contact must be based on a free exchange and must also be an equal exchange based on mutual respect. To ensure this, people and nations must be open to cultural contact and exchange but without allowing themselves to be unfavourably dominated and disadvantaged.

8. *Cultural alienation*: The mass media reflect inequalities. In many countries, the large number of languages used makes it difficult to produce programmes for all linguistic groups hence depriving some from sharing in information source and entertainment. In most places, particularly in developing countries, possession of a television set is a privilege of urban residence. But even if programmes reach outside the main production centres, the audience is often culturally disadvantaged as the media content may be completely alien to the spectator's background.

Furthermore, even though communication media have proliferated in recent decades and brought the external world to millions of people previously living in

isolated communities, or who had but simple connections with the outside world through conventional communication channels, yet, this has generated two major concerns: the threat of the quality and values of culture transmitted; the indiscriminate opening of doors to new experiences and impressions by the media, which sometimes alienate people from their own culture.

With the speed, coverage and impact of the media explosion, certain harmful effects have been observed. For many people, the conception of reality is obscured or distorted by messages conveyed by the media. Most media products are culturally abominable to others. Most media products may exhibit cultural radicalism and may be morally outrageous in other cultural settings. For instance, in cultures where nudity is intolerable, the intrusion of media with nude and pornographic pictures distracts public and cultural sensitivity. Indeed, media products are characterized by vast cultural insensitivities; which unfortunately have often no way of checkmating.

Again, increase in the volume of information and entertainment has brought a certain degree of homogenization of different societies while paradoxically, people are more cut off from the society in which they live as a result of media penetration into their lives. The introduction of new cultures particularly through television into traditional societies has seldom failed to shake centuries-old customs, time-honoured cultural practices and simple life styles, social aspirations and economic patterns. Too often, the benefits of modern communications – which disseminate unfamiliar, vivid, absorbing information

and entertainment originating in urban centres and more often than not from foreign sources – have been accompanied by negative influences which can dramatically disturb established orders. At the extreme, modern media have trampled on traditions and distorted centuries-old socio-economic patterns. This has no other effect than to alienate some people and make them feel alienated through the destruction or erosion of their fundamental cultural values.

Furthermore, since the media reach millions of people with the same content, a centralized influence is exerted on people in cities, suburbs and villages, people of different ideological or religious affiliations, people of various ethnic backgrounds. Life styles, habits and manners, tastes and preferences, even beliefs and opinions tend to become uniform, to the detriment of social variety and human individuality. As the same media message reach the literate and non-literate and to all classes of people, definitely, a good number of media audience would be alienated from any meaningful or valuable engagement with the media. The process can even cross national frontiers when nations get a considerable portion of their films and television programmes from abroad.

Often one of the major cultural issues in mass media is the choice and use of language. In many countries, national languages are overtaken by former colonial languages as the favoured language of communication in the media. In most countries, fragmentation or multiplicity of languages is not a minority problem, but a majority problem. Where numerous groups of the population are linguistically cut off from each other, cohesion in cultural, economic and political spheres is

virtually impossible. Here language is no minor communication problem, but is central to the nation's viability. Unless the languages of a nation's major population groups, at the very least, are used by the media, a valid and effective nationwide communication system cannot exist, since those whose languages are excluded are deprived of their right to participate in national affairs, culturally, politically and socially. Think of this in the Nigerian media space where there are over 250 ethnic groups with different languages; where only a very insignificant number understand English language, the official national language. The implication is that many Nigerians are cut off. But to ameliorate this, many local media institutions particularly, the electronic media do give their news also in the local languages of the people where the media house is situated.

More so, the media in developing countries take a high percentage of their cultural and entertainment content from a few developed countries, and chiefly from a few large producers in those countries. The developed countries get the selected best of the culture (chiefly music and dance) from developing countries; the later get a lot of what on any objective standard is the worst produced by the former. This unequal exchange is inevitably harmful to national culture in developing countries. Their writers, musicians, film-makers and other creative artists find themselves shouldered aside by imported products. Local imitations of imported culture and entertainment do not improve the situation; they too lead to the imposition of external values. The connecting thread in this process is a commercial approach to culture,

operating to the detriment of true values. This alienates the people who would have benefitted in intercultural interaction and exchange through the media platform.

9. *Cultural exclusion*: There is no universally-accepted definition of cultural exclusion. Nevertheless, cultural exclusion occurs when the culture of a group, including its language, religion, or traditional customs or lifestyles, is denigrated or suppressed by the media. When this occurs, members of the group are likely to become alienated from the media and implicitly from their nation and the global village.

Although the problem of cultural exclusion is not limited to minorities; yet, in most countries around the world, it is the minorities that are at risk of cultural exclusion. Indeed, ethnocultural minorities in the modern world have typically faced multiple forms of disadvantages and exclusion. This attitude is often rationalized by the same sorts of argument. The claim that minority groups have 'backward' cultures is often invoked not only to suppress their culture, but also to deny them access to the media. Thus, their languages, religions and customs are suppressed in favour of the culture of dominant ethnic groups and the elite. Cultural exclusion is often linked to economic and political exclusion.

Needless to say, cultural exclusion destroys the role and value of the media in creating a multicultural environment that give every possible culture equal opportunity for mutual exchange thus, aiding intercultural communication. Nevertheless, the remedy to cultural exclusion involves revaluing and reasserting

the cultural identities and cultural products of maligned groups in the media space and for countries to create policies of cultural inclusion as part of national and international media laws. Policies of media cultural inclusion are aimed at giving equal public recognition, accommodation and support to all cultures. Perhaps, there are many interesting developments regarding culturally inclusive policies around the world, each emerging from the specific circumstances of individual countries. But while each country's policies are unique, we can also detect certain general patterns or trends of cultural inclusion which tries to give equal coverage/opportunity to every segment of its population. When this occurs, minorities can see themselves reflected in the symbols and institutions of the media and the state, and among community of nations.

Conclusion

This chapter has gone through the assessment of mass media in intercultural communication, their role in intercultural exchange, and have explored the usefulness of the media and the barriers that confront them in efficient and effective intercultural communication. Many scholars do emphasize the significance of media and consider the mass media as the main player in intercultural exchange and communication. They regard the media not just as a mere instrument, rather as an identity in its own right, which could compete with national governments in respect to its power and influence to alter the nature and essence of human societies and their cultures. It is impossible to ignore the great transformation and

evolution taking place in human societies due to the media's intercultural contact and exchange. Although, many scholars praised the positive impact of mass media in intercultural exchange, there are many experts who criticize the negative role of media in weakening the identity of various cultures and societies. These scholars argue that one of the prominent ills of the media lies in its pursuit of developing a single cultural world. The culture sponsored by the Western media is a culture, which dictates to the society what to eat, what to wear, how to live, what to think and what to know. This enormous chain of global communication institutions and its allies in the camp of capitalism have transformed the majority of ordinary people into obedient consumers, without identity (culture) or ability to command their destiny. These media institutions tend to remove spatial and temporal boundaries in order to eliminate identity barriers. The successful implementation of this task have paved the way for the strategic goal of the West to conquer cultures through exploitation of minds, the draining of brains in the developing countries and injecting a superficial sense of cultural growth.

These notwithstanding, the media play a major part in many cultures. For those cultures that do interact with the media, opportunities arise for learning more about other cultures and for interacting with other cultures. With the media, a multicultural environment is created within societies. Within such a cultural setting, interaction that happens between cultures create the possibilities of culture shock (feelings of confusion, distress, and sometimes depression that can result from the psychological stress caused by the strain

of rapidly adjusting to an alien culture); culture loss (loss of cultural traits, like the disappearance over time of certain words and phrases in a language); culture death (the complete disappearance of a culture as a result of the total acculturation); cultural relativity (suspending one's ethnocentric judgments in order to understand and appreciate another culture); acculturation (by which a culture is transformed due to the massive adoption of cultural traits from another society); enculturation (being socialized to a particular culture which includes learning the language, customs, biases, and values of the culture); cultural synergism (the capacity of cultures to qualitatively and quantitatively enrich one another by opening up and talking with one); cultural assimilation (whereby people are likely to give up their culture and taking on the characteristics of another, either a separate culture or a compromise culture). Similar to this, is cultural pluralism, which involves maintaining one's particular culture in the midst of larger society of cultural interactions.

By and large, the media is useful in intercultural exchange despite the drawback that might be found in fulfilling this function. Their relevance cannot be underrated for the spread of media coverage exposes people to new cultural ideas and products, generating new forms of religious syncretism and cultural hybridity. Indeed, the media not only bring about cultural growth and transformation by the creation of culture-enriching opportunities, but also expand the opportunities for a rich and varied cultural life. This is so because the media bring about dissolution of impediments to human interaction and the promotion

of opportunities for cross-cultural and intercultural dialogue.

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CHAPTER EIGHT

Women and Intercultural Communication

Caroline N. Mbonu
&
Ngozi N. Iheanacho

Introduction

A study of women and intercultural communication is a welcome development in the wake of an emerging global culture and increasingly pluralistic environment. The argument that women are custodians of culture can be substantiated by a critical approach to intercultural communication. Women's role as curators of community's core values, namely: peace, love, and justice, place them in a unique position of furthering intercultural communication. As guardians, women are likely to reject cultural trends they adjudicate unfavorable to the community. Culture is not stagnant; it evolves, advances, and grows just like any living organism because it is the fabric with which life is woven. These developments allow for the inclusion of plural views of the world culture. Culture can be likened to the wisdom of the ages, of saints, martyrs, philosophers, theologians, and economists, something to be studied and discussed. From the discussions perennial truths might be mined for guidance in modern living. Indeed, what some claim as authentic culture may be no more than a hybridization of cultures. As a way of life, culture consists of material and non-material components. Since others undertook to discuss the theories and other aspects of culture, I

proceed directly to the topic on hand, namely, *Women and Intercultural Communication* which I lay out in five short sections. First, I discuss women and cultural education. Then proceed to discuss marriage and the hearth (*mgbala, uso-ekwu*) in the second and third sections respectively. The fourth section explores women and trade while the fifth engages women in religion, with particular examples from Etche ethnic nationality and the Biblical tradition.

Women and Cultural Education

The cultural education of women takes various forms both in traditional and contemporary societies. In almost every part of Africa, the expectation remains that women marry and leave their natal home since the culture is patrilocal. For this reason, women receive the education, what in popular parlance is termed “home training,” that would enable them navigate their new environment. Teaching and learning generally takes place in the home and are mostly experiential – that is why the home is called family of orientation for the offspring. A young woman learns by observing the role her mother plays in the home. It is not uncommon that mothers imbue in their daughters cultural elements of her natal home (family of orientation). A woman from Etcheland married to someone from Yorubaland, for example, is most likely to first teach her children the Etche way of life before that of the Yoruba. Cultural exchange takes place and the children may likely grow up bi-cultural.

- Young women learn cultural agricultural skills. In addition traditional culture exposes women at a tender

age to the dances, foods, and other antics of neighbouring cultures. It is not surprising, for example, that a young woman from Ndashi Etche can dance the *Ekpukele* dance of the Ijaw in Bayelsa State or the *Atiloghwa* dance of the Awka in Anambra State. Such bi-cultural upbringing tends to produce new realities and facilitate intercultural communications. Some feminist scholars, however, insist that women's education while precluding female social and political growth is primarily directed towards the affirmation of eternal female virtues such as docility, self-abnegation and chastity (Eboh, 1998: 333). But a critical reading of these "home lessons" does not suggest patterns of dehumanization. Rather young women undergo such education so that they can effectively navigate the patriarchal system in which most will eventually find themselves. Patriarchal system relates to patriarchy. It is used here to refer to a system in which the role of the male as the primary authority figure is central to social organization, and where fathers hold authority over women, children, and property.

- In addition, cultural education of women places premium on relationship. Relationships entail concern for hospitality and community. Hospitality speaks to concern for others, especially the stranger, the weak and the vulnerable. Community embrace the sense of "I am because we are, and since we are, therefore, I am," part of the foundational narrative that form our African understanding of people-hood. The intersection of community and hospitality remains the heart of intercultural communication. Accordingly, hospitality is inclusive; it is standing together as a community.

Thus, women's cultural education takes seriously and sensitively relatedness and inter-relatedness that touch on reciprocity, mutuality, and justice that community living demands (Oduyoye, 2001:32). Relationships such as these provide the vehicle for the transmission of culture, particularly through marriage relationship.

Marriage and Intercultural Communication

In most traditional African societies, women establish agency through marriage. Marriage setup affords women greater latitude in building capability than men. Thanks to the practice of exogamous marriage – this marriage provides women a broader base of interaction. Normally in many African societies, the men usually remain autochthonous and wives regarded as “foreigners.”

- As foreigners in marriage women import culture. Women's foreign status permits the importation of cultures from their natal home. A woman going into marriage goes not as a *tabula rasa*; but carries with her elements of her own culture. Just as an Asian or a European woman married in to a Nigerian comes to Nigeria with her cultural patterns, an Efik woman married to an Igbo goes into marriage with her Efik cultural patterns. This kind of situation essentially constitutes the core of intercultural communication. Critics may ask if a woman continue to maintain her cultural identity in a patrilocal culture. But experience shows that the hegemony of patrilocal culture does not destroy identity. Although married to an Igbo, an Efik woman cannot be an Igbo.

- Married women initiate change in their matrimonial cultures. American Harry Gailey, and African historian, elucidates the point on the influence of women's foreign status within marriage in African: "Exogamy gave the women of one village the ability to influence other women over a wide range" (Gailey, 1970:100). Culturally, women influence not only their fellow women but men as well. Gailey, further states, "In addition to their influential roles as wives and mothers, they were accustomed to being consulted on issues affecting the village." Interactions through consultation further inter cultural communication. Women can thus become catalysts for social change even in areas considered staunchly patriarchal. A single most basic example is that women can effect socio-cultural changes in terms of raising children.

- As participants in exogamous marriages, women represent goodwill ambassadors of their towns and villages. Women carry a great deal of goodwill across cultural boundaries. The texture of the relationship promotes intercultural communication and fosters peaceful co-existence between peoples of different cultures. Situations exist where exogamous marriages have been exploited for political ends or for social advancement. Regardless of the circumstance, women carry along their natal (families of orientation) cultures wherever they go.

- As custodians of culture, women carry with them certain cultures of their natal home into their matrimonial home. The meeting of these cultures, natal (family of orientation) and matrimonial (family of

reproduction) produces something new. One can identify this newness expressed in foods, fashion, dialect, and language. Without belabouring the point, a few examples would further illumine the argument of women and intercultural transmission. Say a young Etche woman marries an Ijebu. Since marriage in this part is patrilocal, the bride leaves her family of orientation (natal home) and enters the house of her father-in-law, (family of procreation) becoming part of the extended family; she carries with her part of her Etche culture to Ijebuland. Within this new culture, she learns, for example, to prepare foods such as *amala* and *ewedu*, for her family and also shows off same when she visits her family in Etche. Similarly, she prepares for her new Ijebu family *okashi na mmgbam*, a typical Etche cuisine, which the new family also shows off to their friends and relatives. In effect, she can potentially change the culinary arts of her community both in Etche and Ijebu. In this process, a hybridization of culture begins to form.

Hybridization of culture can produce a positive communication in society. Such interaction can undercut ethnocentrism which often represents a potential source of conflict. Furthermore, the idea of hybridization could provide us with a conceptual tool with which to argue for what is possible in intercultural communication event. We can expand our local example to include the current global trend. Hybridization appears even more urgent today especially in the context of the hegemonic homogenization unleashed by the hyperculture of globalization, which threatens the integrity of local particular cultures. Through what may be called

“intentional hybridity,” a local culture in the intercultural traffic with the global will exercise its agency in subverting, reinterpreting, and incorporating only those elements which are good in the global while not jettisoning its own but utilizing both as the opportunity may present itself. While the global tries to homogenize by uprooting and deterritorializing the local, the local through the framework of hybridity pushes back by reterritorializing itself through resistance and agentive subversion. Women especially married women have succeeded in doing this and there is a lot to learn from the experience of women which might be a useful approach in engaging intercultural communication.

- Marriage promote cross-traffic of language in contracting cultures. We return to our Etche-Ijebu example. In the event that the new couple decides to settle in the groom’s town, the bride of necessity learns to speak Yoruba. The knowledge of Yoruba is necessary for effective communication in the new environment. On the other hand, the groom also acquires some Etche vocabulary in order to communicate with his in-laws. This small example illustrates a process of intercultural communication at the grassroots. Thus, both the couple influences their environment linguistically. In sum, a new way of life can evolve for the bride and groom as well as their extended family. Women nurture this new way of life in the hearth (*mgbala, uso-ekwu*).

The Mgbala, Uso-ekwu (hearth) and Intercultural Communication

The argument that women are custodians of culture is foreground in the notion of the *mgbala* (hearth). The *mgbala*, like the biblical house of the mother (in Hebrew, *bēt ʿēm*), is usually a married woman's domain. The woman's *mgbala* is the primary institution for cultural and intercultural communication. The hearth is not merely the circumscribed fireplace in a woman's kitchen. For the Etche, the fireplace (the *agbata-ekwu* or *ekwu*), is a sacred space. Physically, the *mgbala* includes a woman's living room, bedrooms in which is often erected the altar of *Chi*, a kitchen space and a garden. Within this space the female passion, compassion, and imagination coalesce in the very art of birthing, sustaining, and preserving the community life energy. In other words, in the *mgbala*, life and hope are nurtured and celebrated; dignity protected and secured (Mbonu, 2010:38). As the foundational establishment for transmitting traditional values, a child learns the rudiments of culture in this space. In the Bible also, *bēt ʿēm* is a child's primary academy, where character is formed and life related skills inculcated in the young. In this *bēt*, wounds and brokenness are healed and hope restored (cf. Ruth 1:8). Without grounding in one's culture, it would be difficult to understand or appreciate other cultures. Hence, one cannot begin to speak of intercultural communication if one is not well vast in their native culture, because the indigenous context remains the source of cultural value and meaning. The significance of the *mgbala* in intercultural communication resonated with a saying

from William Ross Wallace's poem (1865) titled "What Rules the World: The Hand That Rocks the Cradle Is the Hand That Rules the World." In essence Wallace's insight highlights the fact that in the hearth, the child is socialized into a base culture that can shape the imagination about how to understand the self in relation to the world.

Furthermore, the head of the *mgbala*, the mother, holds political, economic, and moral sway over every member of the hearth-hold. The Nigerian scholar, Chinweizu, insists that the matriarch authority in the nest (*mgbala*) is exercised not only over the children but over the husband as well for by this power, the woman distributes the resources, commodities and opportunities for her domain (Chinweizu, 1990:109). Usually a young woman going into marriage aims at reproducing patterns of relationship she experienced in her mother's *mgbala* thus, she continues to communicate her natal (family of orientation) culture weaving it together with the new and in the process a new culture is born. Next to the foundational institution of learning, the *mgbala*, another major women's activity that carries cultures across cultural boundaries is trade.

Women's Trade and Intercultural Communication

Trade is central to the life of many women in Nigeria and West Africa at large. Most women in these parts describe their occupation as "petty trader." Trade is perhaps the single most important activity responsible for women's travel out of their homes. Their work as traders takes them beyond the narrow confines of their own towns and villages (Gailey, 1970:100). Most

significantly, the market place represents the seedbed for intercultural transmission, both in traditional society and in contemporary times. Strong alliances with persons from other cultures can be formed by women in the market place. Women's trade determines significant changes in socio-cultural environment of the society. They influence changes in the culinary arts, leisure, fashion, for example. Mercy Amba Oduyoye points out that women's retail trade plays a significant role in raising the politico-economic barometer (Oduyoye 1995, 81). Women's influence outside the confines of their marital homes, particularly their control of trade and commerce became critical to their socio-political struggle in the nascent years of colonization in Nigeria. Trade and the markets became a vital communication channel. Because women could send messages across the land through the market network, they could gather in a short notice. It is not surprising therefore, that the much celebrated *Ogu Umunwanyi* (Women's War) 1929-1931, was planned and executed through the market system (Mbonu, 2010:97-100).

Today, women's trade has gone beyond of the towns and villages. A significant number of Nigerian women trade internationally. Their trade takes them across continents: the Middle East, Asia, Europe and America. Indeed, at this level, women's role as communicators of cultures becomes very obvious in the sense that they can influence decision on imports and exports. We do not have to look too far for evidence to support the changes that trade has produced in present-day Nigeria: Home décor, foods, and clothing, to name a few. A particular example of clothing is worth bringing

up: the white wedding dress. The white wedding dress provides a typical paradigm of intercultural communication. Interestingly, the much celebrated white wedding dress, without which most Nigerian young women consider their marriage not properly constituted, comes to us by way of Europe. According to Kelsey McIntyre, "The marriage of Queen Victoria to her cousin Albert of Saxe-Coburg in 1840 has had more influence on wedding than any other . . . white was now set as the color of choice for weddings and has continued ever since." Although the cultural exchange in terms of white wedding seems to be asymmetrical, there exist other possibilities of cultural swap. Women's trade whether national or international does not have those characteristic of a capitalistic type. As custodians of culture, women trade to improve the life of the community and not to exploit it. In a quiet but steady manner, women traders continue to influence and change the socio-cultural landscape across communities in the country. As women traders travel across towns and countries, they carry with them their religious tradition. To that tradition we now turn.

Women's Religious Culture and Intercultural Communication

The influence religion exert on a people qualifies it as agent of culture change. Religion stands out as a strong agent of intercultural communication. The American Scripture scholar, Carol Meyers (2005:14) contends that the broad understanding of religion is best designated as religious culture. As a way of life, religion is decidedly within women's sphere. Women's religious culture typically involves material and behavioural

elements. While belief in a higher power and a sacred text represents some material elements of religion, the behavioral element constitutes the various practical expressions of religious faith. In traditional Igboland, women take along the material and behavioural components of their religion to their marital homes.

Women's religious culture within the context of marriage is a fertile ground for intercultural communication. Because religion can have a dynamic relationship with daily realities and is often manifest in activities, using available cultural forms, that help people negotiate the urgent and immediate needs of their daily existence, they have enormous social and personal values (Meyers, 2005:15). For this reason, in many traditional African societies, brides cling on their religious traditions.

The traditional Etche bride is not unlike her Yoruba counterpart, who at marriage, moves to her marital home with her "family/ancestral deities" known as *Chi* or *ofo* (Nzegwu, 2006:165; Olajubu, 2003:32). She establishes a personal shrine within her home, usually her bedroom in which the *Chi* is enshrined; thus, sanctifying her environment as a ritual space. From here she pontificates as the ritual cultic person (Nzegwu, 2006:165). The practice suggests that though married, the woman is spiritually connect not only to her marital family but to her natal family. The Senegalese historian, anthropologist, physicist, and politician, Cheikh Anta Diop, clearly stated that the particularity of African cultures based on matriarchy enables women to carry their clan deities to their places of marriage (Anta Diop, 1991:112). I spent some part of my childhood in a multigenerational Igbo household

with my paternal grandmother, an adherent of the traditional religion. She possessed an altar for *Chi* in the hearth. I witnessed firsthand the enshrined icons of the *Chi* in the homestead of my grandmother, Nwaōnu Nwanguma. Grandma Nwaōnu would speak of the *Chi* in these terms: *Chi nnem*, meaning, the *Chi* of my foremothers. Thus, if my Etche grandmother had been married to an Ogoni, she would necessarily take symbols of the *Chi* along with her to Ogoniland. In this way, her religion becomes part of her new environment with a potential of influencing the new. But one must not ignore the possibility of, that the receiving culture may be unreceptive. Some examples from a larger context further throw light on the subject's particular religious practices. Religious faith and practices represent a core issue in intercultural communication. It is the case because the same symbols may convey different significations in different cultural semiotic codes. In East Asia, for example, precisely, Japan, the dragon is a symbol of the emperor; but in the West, influenced by Christianity; it is a symbol of evil. Again in North India, the cat is a symbol of witches but simply a pet in the Western world. How can interlocutors from these two different cultural contexts engage in successful intercultural communication without destroying each other's values and meanings, without essentializing or totalizing propensity? Thus, a number of questions may arise. How does the symbol of the *Chi* with which the woman enters into marriage is regarded by and among her husband's people. What if the *Chi* symbol means something evil in Ogoniland, how is the woman coming with it to negotiate that liminal space? Does the cultural code carried by her *Chi* have to be

altered to acquire a new meaning in order to be acceptable to the patrilocal culture? If that be the case, should cultural codes need to change, or what? That brings us to the issue, namely, how the intercultural communication event is able to negotiate the diverse, even competing and conflicting cultural demands.

In a multicultural society such as the Rivers State of Nigeria, where the question of multiple belonging engenders a struggle to find a way of dealing with a variety of cultures occupying the same space, the importance of intercultural communication cannot be overemphasized. It demands respect and acknowledgement of the otherness of diversity and the consequences of living together. Respect for difference goes beyond mere recognition or tolerance. Respect actually requires the hard struggle with the meaning of difference and the ability to live with it even if it means living in a healthy tension. It is about the Etche adage, “*egbe bere ugo bere, keshi ibe ya ebele, nku akwa ya.*”

The practice of entering into marriage with the *Chi* or *ofo* of one's lineage is reminiscent of the practice found in ancient Israel. It was a common practice among the Canaanites and their neighbors. In the eleventh chapter of the First Book of Kings the author is clear about the fact that Solomon's foreign wives brought with them their natal religious traditions to Israel. The author goes on to describe the cultural changes the foreign women's religious traditions produced in Israel. The fear of negative effect of intercultural communication prompted the author of the Book of Ezra-Nehemiah to forbid the returnees from exile to the land of Judah to bring their foreign wives. The men were enjoined to divorce their wives.

“Ezra’s Religious Reforms--Divorce of Mixed Marriages: When Ezra learned that the people had taken on wives of unbelievers in the land against the exhortations of Scripture he mourned, confessed the nation’s sin before the Lord and organized a meeting with all of the people to expose them to their sin, whereupon, they too confessed their sin and agreed to divorce their foreign wives resulting in an outworking of the purification 9:1-10:44.” Critics of this policy cite the Book of Ruth. They argued that the Book of Ruth was written about the same period to counter the order that Israelite marriage of foreign women was counter-cultural and indeed a corruptive agent. Ruth, a non-Israelite, a Moabite was faithful and true. She adapted well to live in Bethlehem, married Boaz and eventually became the great-grandmother of Israel’s greatest King, David.

But the practice of taking the symbols of one’s natal deities may not resonate with contemporary religious practice. A small percentage of the population in Nigeria continues to practice the traditional religion. Major have become either Christians or Moslems. However, a critical knowledge of the past gives a perspective for the future, particularly in terms of culture. Worthy of note remains the fact that women practice of taking symbols of their natal deity to marriage is in contradistinction to the Greco-Roman world from which Christianity received its cultural definition. The Greco-Roman culture denies competence to the woman to worship her clan deities in her marital home (Ante Diop, 1991:112). Denial of such rights to women was consistent with the cultural practice of treating women as slaves and properties. We

leave the merits and demerits of these practices to gender scholars.

Conclusion

What is the relevance of women engagement in intercultural communication for contemporary times? Women continue to be weavers of cultural fabrics of human society whether in traditional or contemporary society. Their activities in the home or in the market place exert enormous influence on the way of life of many societies. For this reason, it is safe to conclude that women's activities drive culture. Women's engagement in intercultural communication emphasizes the importance of dialogue, especially today in a world ripped apart by violence and conflicts. At a time when some are predicting the clash of civilizations, women's experience in intercultural communication indicates that a different path is possible: that of dialogue of cultures, religions, civilizations, and above all, of enhanced intersubjectivity regardless of our differences.

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CHAPTER NINE

Basic Dynamics of Art in Intercultural Communication Process

Rowland Olumati

&

Amagh Goddy Mgbemere-Emukah

Introduction

In a broad sense, art is skill in making or doing. It can be said that someone knows and practice an art e.g. basket weaving, of tuning a piano etc. In this sense, there are many arts, as many as there are kinds of deliberate, specialized activities for human beings to engage in. There are some other ways the word art is used. For instance, useful art – these are the ones that produce beautiful objects for every day use. The decorative artists are those that produce beautiful objects for their own sake. Universities and colleges offer degrees in arts etc. (World Book 1992: 626)

A further distinction occurs in the traditional differentiation of the liberal arts and fine arts. Liberal arts include those practical pursuits that facilitate freedom of expression in language, speech and reasoning etc. The fine arts on the other hand are those that are cultivated more for their own sake and for the intrinsic pleasure they afford the minds and emotions of those who experience them. (Encyclopedia Britannica 1972:484).

Generally speaking works of art have certain things in common. Each presents something to our sense perception, such as the music we hear, or to our imaginative contemplation, like the story we read: Each

one is set off from other things in some way. For instance, a statue stands on a pedestal and a play that takes place on a stage. So this helps us grasp it as a whole. The art work is always more or less complicated. For instance, the play has several characters, the painting consists of several shapes or colours and the music contains a variety of sound. So, art work is always organizing to some degree in a unified whole.

Communication is a basic human activity. If it suddenly disappear, our whole way of life will crumble. There would be no government and no elections, no laws and no courts; no cities and no nations, no schools, no advertising, and no entertainment. As a matter of fact, communication has made the world "smaller"; information can be shared easily today.

Art play important roles in several ways. In the area of communication, it is through that we have art posters, billboards, and adverts for important messages on religion, politics etc. There are the performing artists or actresses whose use their voices and their bodies to communicate. They produce charming images and inspirations that draw the attention of people, especially fans and patronizers. Arts break cultural barriers and makes intercultural communication easy and possible. According to Dewey (1958): "Barriers are dissolved, limiting prejudices melt away, when we enter into the spirit of Negro or Polynesian art. This insensible melting is far more efficacious than the change effected by reasoning, because it enters directly into attitude."

Definition of Art

There are many definitions of art as there are definers. However, like religion, art do not have one generally

accepted definition, but each author or scholar defines it in his or her own view or understanding. The World Book Encyclopedia (1992: 628) says this about art: "In its basic meaning, it signifies a skill or ability. This definition holds true for its Latin antecedent 'ars', as well as its German equivalent '*Kunst*' which is derived from '*konnen*'¹ "to be able". For Wangboje (2004):

Art consists of both natural and objects like beautiful lilies of the field and man made objects like utensils-pots for cooking, and storage, mats for either sleeping or used as screens which he referred to as crafts. He also argued that art involves creativeness, innovativeness and imaginativeness, as well as craftsmanship.

Proctor (1978:47) defines arts as: "Making or expression of what is beautiful or true, especially in a manner that can be seen, as in painting" Madu (2001) "sees art as a means of expression and communication or a concept expressed in visual symbols. To him art and culture are akin to each other; they are part and parcel of people's tradition, custom, belief and values". Edeada (1988) considers art as anything intentionally made by man for a particular purpose or to arouse feelings, and create things that are pleasing to the eyes. All these definitions of art gives one the impression that art, whether visual, literary or performing, has in it emotional and beautiful connotations in a particular cultural setting, within a particular period. It also shows that arts is a means of communication, and a representation of a people's culture or tradition, and it

makes clear and understandable a foreign culture to other people.

Wangboje (2004) sees art as a veritable symbol of language for teaching and learning. A good number of African artists have used art to X-ray African culture, past and present, people like Chinua, Achebe, Wole Soyinka, Peter Edochie – they do it in both literal and performing art. Close observation to the activities of these artists, shows that the vitality emanates from each artist's cultural background. To buttress this point, Amakor (2004) says "No matter what the definition of art is, it must derive its vitality from the internal dynamics of the society to which it belongs", thus, art is an aspect of culture.

History of Art

The history of art reflects the conflict of social forces, the rivalries of cities and states, the ambitions of priests and rulers, and competition among public and private patrons. The human's urge to create order and build, decorate and depict, impress and express are the constants of the history of arts, while the dynamics of society, the movement of particular art movements, the fluctuation of shapes and forms, the evolution of techniques and the vagaries of group and individual tastes are its variables.

The origins of art in pre-literate times can be discerned dimly in the cave art of nomadic hunter-artist of the Paleolithic Age (c25, 000-10, 1000 BC) and in the lake dwellings and agricultural settlement of the Neolithic Age (c10,000 - 4,000 BC) successors.

Already manifest in the early times is the polarity between a naturalistic recording of observed phenomena and the tendency to symbolize unseen forces in formal

patterns and abstract designs. The Paleolithic artist covered the surfaces of caves and rocks with richly coloured, life-like bison's and mammoths as adorned Egypt, Mesopotamia and the Aegean.

With the coming of the city cultures of greater river valleys - the Tygris, Euphrates, Indus and Nile, concentration of population allowed for a more varied life as well as for a greater stratification of social levels. In both the near and the Far East, art expression, with occasional exceptions was essentially a continuation and refinement of the formal geometrical style of Neolithic times. The ceremonial and courtly art that developed in Mesopotamia and Egypt reflected the splendor and magnificence of a super individual, aloof ruling class whose life was inexorably regulated by a rigid etiquette and conformity to convention (World Book Encyclopedia 1965).

Various theories about the importance and vital place of art expression in the activities of early man have been formulated: some feel that art is the expression of affirmative attitude, and the joy of life; others see fear as an impetus to artistic creation. The primitive man enjoyed ornamenting his clothing, tools and weapons, and decorating his basket etc. (Encyclopedia Britannica 1972: 490-491).

The Art Intention and Communication

Human beings are makers of many things and, they make some of them for making purposes. But some of the creations serve obvious practical needs. For example, people have always needed tools for cutting, digging, killing and eating. But in all cultures and in all civilizations people also seem to have felt two less

obvious purposes. First, they want to make something in a form that is satisfying in a special way for direct experience - some thing that is worth looking at or worth hearing. Second, people want to make an object that will remind other people of certain memorable things. We call these reasons formal and commemorative interests. (World Book Encyclopedia 1965:626).

Formal interest: Wherever people have lived, they have always had an interest in order. They enjoy certain patterns of contrast and balance for their own sake. Pre-historic people carved the handle of their hunting knives in regular pleasing patterns. They arranged the objects in their dwellings in regular patterns just as we sometimes do today. We show this delight in form and design when we dress up, or wear jewelries, add decorative ornaments to our houses, cars etc. we want to make things look better. Each of the human art communicate something to the mind – as shared by the culture.

Commemorative interest: Certain events or ideas are highly important in our religious, political and social life. From earliest times people have used some formal symbols or ceremony to mark such events or to preserve such an idea. For example pre-historic people used dances and rituals to ensure success at seed time and harvest times, in a war or hunt. The ancient Greek represented ideal human qualities of courage, strength and beauty in their status of gods and goddess. Today we mark a marriage with speeches, songs and ceremonies, we give the occasion form in order to make it memorable - we make the occasion to heighten our sense of its

importance (World Book Encyclopedia 1965:626). By these uses art becomes effective tool for communication.

Art and Intercultural Communication

Adopting the definition from Wikipedia, the free encyclopedia, intercultural communication is a form of global communication. Accordingly, intercultural communication is used to describe the wide range of communication problems that naturally appear within an organization made up of individuals from different religious, social, ethnic and educational backgrounds. The term intercultural is chosen over the largely synonymous term cross-cultural, because it is linked to language use, such as "interdisciplinary", that is cooperation between people with different scientific backgrounds. Intercultural communication is a derivative of culture, which according to Kroeber and Kluckhohn (1952) refers to all the characteristics common to a particular group of people that are learned and not given by nature. He stressed and said, that if the members of a group have two legs it is not a cultural characteristics, but a natural gift, while a special but common type of language, food, dressing would probably be cultural.

Communication is another derivative of culture. The characteristics of communication are the sharing of information between people on different levels of awareness and control. But, in an intercultural context, this can become a problem, particularly with features in communication about which people have low degree of awareness and find it difficult to control (Allwood 1976). An example is the ways in which we show and interpret feelings and attitudes. As a matter of fact, if we use what

is said above about 'culture' and communication as a base, we would now be able to define intercultural communication as the sharing of information on different levels of awareness and control between people with different cultural background, where different cultural background include both national cultural differences and differences which are connected with participation in the different activities that exist within a national unit.

Functions of Art in Intercultural Communication

At this point we will try to show the ways in which a work of art can influence the perception of a culture in a certain society. It is really a fact that artwork has many functions, but few amongst them will be discussed here.

1) *The Aesthetic Function*: Aesthetic here means having a sense of the beautiful, characterized by the love of beauty. An aesthete is one who affects sensitivity and great love of art, music poetry etc. This means that artwork beautify the environment. Aesthetic function of arts is considered as a main function of the artwork. This function of art lies in the fact that it localizes the attention of a perceiving person on the work itself and isolates it from everyday reality. However, this process is not limited to artwork alone, but also for any aesthetic object. A bearer of the aesthetic function can be any object. Such objective, however, must produce the aesthetic experience when it gets in contact with a man in whom the contents and form management of the objects meet with response.

2) *The Function of Self-Expression*: This is the expression of the artist's feelings in an artistic medium.

Scholars have argued that this function of self-expression cause problems in intercultural communication. According to Hanfling (1995:39), "The ideas, feelings of the artist which he intended to express may change under the influence of the artistic media, he may adapt to the character and possibilities of a medium, just as the medium may adapt to the artistic idea". This may give rise to the question: Did the artist express in the art work what he originally intended to express? It may come out to be that the result, more or less differs from his original intention. Another question, if it differs, is the artist aware of the difference, etc. All of these complications may pose some difficulties in understanding the artist's self-expression.

In spite of all the difficulties mentioned above, the function of self-expression is an important source for intercultural communication (Hanfling:40) It can be assumed that artist wanted to express something from himself; and so we can from the perception of the artwork learn something from him and his world and, to experience his life feelings. One can get acquainted, and understand cultures with this function of art, though carefulness should be exhibited, because the process of getting knowledge can be very illusory.

3) *The Function of Mirroring*: Every artwork mirrors in one way or the other certain periods, culture or a society. Though the mirror can have many faces: a distorting mirror, sarcastic mockery, admiration, faithful representation, uncompromising refusal etc. The mirror can turn to the artist's society, then the artist tries to show in the mirror it's nearer or more distant

environment. But it can also turn to the foreign society or culture and show just that.

The function of the reflection in a mirror can be a very suitable means of knowing and understanding the other cultures. If the artist shows in the mirror, even in a distorted one his own culture, we can by the help of the art work enter into the character of that culture. This is with the assumption that the artist knows the culture of his society more than any outsider and is in a position to tell much more than any outsider can acquire on his own.

4) *The Function of Self-Transgression*: This function is manifested also in the direction to the absolute reality. Through the artwork the artist touches the absolute reality, God, and supernatural principles. Similarly, also, a wider society of the artist can through such artwork experience the feelings from the absolute. Thus in the artwork not only the individual artist transgresses his human limitations, but through the perception of artworks also the society can overstep its time, space and sensual limitations. In the artwork the artist and the society confirm themselves through the self-transcendence as part of the mankind history or universe. Through the artwork life of the individual the society gains the sense of transgressing the everyday existence.

Without doubt the function of self-transgression helps the process of intercultural communication, because through artwork various cultures are interconnected. However, the self-transgression in the artwork can also make the process of intercultural communication more difficult. This is because every endeavour to overstep ones own limit is in its own

limited. A man oversteps certain limits, which the other man needs not overstep at all, because he lives in a different environment, in a different period (Hanfling 1995:45).

Art, Intercultural Communication and Human Development

Artwork as a functional activity has contributed to the development of human society in various ways, in the ancient period and continues to, even today. We should cast our mind back to ancient cities such as Egypt, Romans, Greek, etc. In these ancient cities art contributed to their development, through various sculpture and paintings.

These days all over the world, creative art and skill have increased in our society, and it has tremendously helped in human development. Many youths are now involved in the artwork of producing the home video films that has become a major source of entertainment to the society. Such art works have also helped to develop their faculties, and contributed to the economy. The bill boards and the graphic signs that beautify our environment these days are the contributions of artwork to human and national development.

Human and animal statues that are scattered in our environment are artworks. These contributes to the nation's development and depicts the culture of the people, thereby helping in intercultural communication. In religion, artwork is prominent. Symbols and taboos of religions are artworks. The Christian cross, Hindu OMORO AUM, Islamic star and crescent, Judaism's Davidstar etc. are all art works. All these aid in intercultural communication.

Another artwork that aids tremendously in intercultural communication is craft. There is this type of weaved cloth prominent in Igbo land called "*Akwete*". Akwete cloth earned that name from the name of the area where it is produced. Many other materials have been named after the area they are made. As a matter of fact these arts and craft are learnt from one tribe or one ethnic group or the other, and it depicts the culture of the area of origin. According to Uzowufu (1998:27), the goals of art are to open one's ears, head and heart to civilization. Art helps in developing human intellectual, aesthetic, technological, moral and social values. Idiong (1999:86) postulates that art contributes to educational technology by producing instructional materials which are information carriers.

Conclusion

Art and artwork has been, and has made tremendous contributions to human and national development. Art helps to showcase the people's cultural heritage; it helps individuals to express themselves. However, art and its functioning can also be complicated, and can hide danger in itself. So artwork should be used carefully as to discover or be aware of the latent implications.

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CHAPTER TEN

Music and Intercultural Communicaiton

Ben O. Onu

Introduction

Music is a universal human art. It is a common culture that is found every where, and as part of early development of mankind. Musical activities take place among all classes of people irrespective of sex, age or status. It is often performed in groups, - a factor which makes it the most social of the arts.

There is increased culture contact today enhanced by improved communication system. This is facilitating intercultural communication which takes place wherever people from one culture encounter others and discover that they were different. Specifically, intercultural communication is when a member of one culture produces a message for consumption by a member of another culture (Samovar et al 2007:9). It involves interaction between those whose culture perceptions and symbol systems are significantly distinct to alter the communication event. This chapter examines the concept, component and importance of music as a vehicle in inter-cultural communication. There is a discussion on the various characteristics and types of music. It concludes by looking at music as a popular culture which helps in experiencing and promoting intercultural communication.

The Concept of Music

The *Longman Dictionary* (2007) defines music as “a series of sounds made by instruments or voices in a way that is pleasing and exciting”. It is defined in three ways by *Webster’s Dictionary* (2004).

- It is the science and art of the rhythmic combination of tones, vocal or instrumental. Embracing melody and harmony.
- A composition, or mass of compositions, conceived or executed according to musical rule or spirit.
- Any rhythmic succession or combination of sounds especially if pleasing to the ear.

Both music and noise produces sound. Therefore, music is an organized sound produced by an individual or group with or without accompanying instruments that is melodious, pleasing and exciting to the ear.

Components of Music

There are three components in the organisation of sound which can be called music. These are melody, harmony and rhythm. Melody according to *Webster’s Dictionary* (2007) is the ‘pleasing sounds or an agreeable succession of such sounds. A succession of simple tones, usually in the same key, constituting, in combination, a rhythmic whole distinguished by a formal element from harmony and rhythm’. It is a succession of ‘sounds so regulated and modulated as to please the ear’. Melody is the “very essence of music” and is “useful only to charm the ear”. On the music score, melody is the horizontal line in which the roles follow. We can say that there is no music without

melody. A melody is noticed when different pitches of notes, sounds one after another.

Harmony is defined by Webster's Dictionary (2004) "as any agreeable combination of simultaneous tones. The correspondence of two or more notes sounded at once". It is "that union of different sounds which pleases the ear; or a succession of such sounds, called cords". It is the vertical lines on the music score where the notes meet. Harmony is produced when sound is supported by cords. Rhythm is rendered as "the musical property dependent on the regular succession or accent or tone – impulses; accent - movement or accent-structure". It is the 'variety in the movement as to quickness or slowness... the proportion which the parts of the motion have to each other'. It is the seed at which notes change. Rhythm is the movement in music, the beat which holds everything together in music.

The Importance of Music

Music as a medium of communication serves diverse purposes to people of all cultures and religions. These will be discussed under the following headings.

Religious purposes: Sacred music play major role in initiation rites and religious activities where it constitutes part of worship or serves as accompaniment. Echezona (1978) opines that the incantations rendered by the traditional 'juju priests', heighten the religious sentiments as the people intermingle with the swell of the music and the rhythmic movements of the songs and dance. The traditional religious priests accompany there songs with musical instruments believed to possess divine

properties. The performance of music may therefore be for occult observance, spirit possession, spirit invocation and religious worship generally.

Music in the words of Martin Luther, “drives away the devil and make people happy. It induces one to forget all wraths, unchastely, arrogance and other vices. After theology, I accord music the highest place and greatest honour” (Glennon, 1981:2). The ecstatic trances of Biblical prophets were induced through music. Many of the biblical psalms are preceded by instructions indicating their melodies (Hinnells 1995:336). David played music in dispelling the madness that usually fell on King Saul. The call to mosque prayer is chanted musically, Forward (2001). It is stressed that “although music is banned (in Islam), it has argued that they *adhan*, call to prayer’ which is chanted, is a most musical event”. In traditional African society “many of the religious gatherings and ceremonies are accompanied by singing which not only help to pass on religious knowledge from one person or group to another, but helps create and strengthen corporate feeling and solidarity” (Mbiti, 1971:67).

Generally, music encourages worshipers by building them up, supports their emotions, influences their thinking and brings a transformation in their lives. It helps them to lift up their souls to the supernatural and offer praises in appreciation of divine benevolence. Through music, religious faithfuls are taught the knowledge and character of the Almighty. The presence of the divine is usually released to the worshippers through music. This gives them inner strength to carry out their responsibilities.

Medium of Information

National and organizational anthems are set in musical forms which make it easy in informing people. Through music an information that gives direction and guidance for right choices, warning about dangers ahead, importance of coming events, etc can easily be passed on to the people. Aidoo (2010:64) maintains that “what might have wrought offense to people can be communicated through music without problem at all”.

Important information that cuts across ethno-cultural barriers can be communicated through music. Music also helps in retaining information on the traditions, practices, customs, values, etc that are necessary for community survival. This is very effective in non- or semi-literate societies. Music is a vital vehicle in the communication of information for national development.

Educational Purpose

Music serves as a medium for the education of the community. The composers, performers, hearers and marketers formally or informally receive different forms of education in the course of musical performances. Agu (1990:49-50), posits that the law of the land and history of the tribe are learnt through song, especially in Igbo land. Music and dance are means of assimilating behavioural pattern in the society.

People are educated in artistic and leadership skills. Some people enjoy good concentration while reading under a controllable music session. Music easily penetrate human soul and makes it receptive to any message. Basic educational alphabets and concepts are

presented rhythmically to the learners. There are music departments and music studies in our education institutions worldwide.

Social Roles

Music and musical activities provide great inspiration for solidarity in every society, especially Africa. Aidoo (2010:17) affirms that music fosters unity among people because it requires a team to make it – the composer/arranger, the performer, the director and the appreciator of the music all constitutes this. This enhances respect for one another and makes people open to the cultural values of others. In African society, no person escaped active participation in musical performance. Musical abilities of all and, musical expertise and talents are promoted through the freedom and frequency of its performance on social and cultural basis. Onwuekwe (2006:81) emphasized that “music can comfort the lonely and the sick, awake pleasant memories in the old, delight the young and lull a child to sleep”. The sound of musical wrestling drums among the Ikwerre people of Southern Nigeria announces close of the day’s work and invites all and sundry to the village square. Music is the key in social entertainment. Musical activities feature at marriage, child birth, funeral, welcoming guests, at success, and other social functions. This places great importance on music performance in the social life of any African society.

Music sometimes makes people to laugh. Numerous manners which are essential ingredients in life are learned through music. Social entertainment is enhanced through musical competitions and

performances as people are made to come together to share fun.

Young people can be engaged through choreography. Social competitors such as fashion parade, beauty contests and festivals cannot be meaningful without music. These promote fashion styles, relaxation as well as financial support.

Human Development Purpose

Music serves not only as a medium for entertainment and social relationship, but as an intricate part of the development of the mind, soul and body. Aidoo posits that,

Music brings transformation to one's life and to society as a whole, both positively and negatively, depending on whether or not the content of the music means well in terms of rebuilding people or destroying them (Aidoo 2010:17).

The creative abilities of people are freely developed through music. This is carried out through composition of the lyrics, setting the melody to the text, bringing harmony to the melody and arranging the musical accompaniments. The creativity of composers, instrumentalists, singers, dancers, hearers, manufacturers, sound engineers, and directors are brought to bear in any musical performance. In utilizing the gift of music in its different forms, the creative ability in the individuals are sharpened and expressed in the various ways. These include composition, writing, singing, playing, dancing, fashion, sexuality, craftsmanship, etc.

Political Roles

Music is also a means of achieving political success in the society. In a democratic setting, political manifestoes and campaigns are carried out with musical backgrounds. Music speaks volumes in creating political awareness, educating and even influencing some people during electioneering activities. In discussing music and words, Echezona said:

During wars, traditional music bands are attached to fighting units to play for amusement, announce war situations with their musical language, or work up fury in their fighting warriors. With songs of jeer, they demoralize their opponents, have the opportunity to lord it over them (Echezona 1978:223).

Songs served as great encouragement, motivation and inspiration for the Biafran soldiers during the Nigerian civil war period. The words and melody of the war songs made the soldiers to fight on not minding their losses. On sports arena, songs are used to strengthen or weaken a team.

Economic Roles

Music also play vital economic role in the society. In promoting music, some industries are established for the purpose of manufacturing, production and marketing musical ventures. Several people earn their living through these establishments.

Fund raising activities are conducted through music. There is always the tendency to raise fund during

musical performances in appreciation of the performers and participation in it. Those in popular music industries make fortunes.

Values of Music

Beauty value: There is aesthetic value in music. The intrinsic beauty of music is within and reveals the thoughts of love, hope, fear, hate, etc. These are expressed in musical performances such as in instruments, dancing, listening, etc.

Corporate emotions: There is a tie of love and belongingness wherever people hear the song of music.

Communication: Music remains a vital tool in communication as the songs penetrate the subconscious depths of the soul. By communication we mean that channel by which human beings express their thoughts, emotions, ideas, etc as to make others hear and understand their thoughts and feelings.

Language affinity: Verbal language is essential in intercultural and intra-cultural communication. Music according Aidoo (2010:38) delivers the message of non-verbal communication easily through dancing and other gestures like smiling, nodding of the head, lifting of hand, etc. Music is tied to language and help in the spread of it.

Characteristics of Music

Music has three main characteristics:

Emotional characteristics: Music stirs up human emotion by bringing the past memories, present realities and the future to the mind of the hearer. These memories could either make one joyful or moody depending on the memory that is stirred up.

The positive emotions can be expressed through love, trust, excitement and celebration. On the other hand, it could result to a feeling of inferiority, loneliness, withdrawal, pride and rebellion. The negative emotions according to Aidoo (2010:31) also constitute our unfulfilled desires that lead to disappointment, fears, anger, revenge, feeling of envy and jealousy about others who have made it.

Cognitive characteristics: Music engages the mental capacities of man. Composer, performers and hearers get into logical thinking at the sound of music. It engages the mind of the hearer consciously or unconsciously as he/she thinks about the message of the music. He analyses it through comparing and contrasting, as well as synthesizing all the data gathered from the music before he concludes on his placement of the music as good or bad. It is discovered that “those who engage in some mental exercises, however strenuous or not would not have memory loss”.

Volitional characteristics: Music evokes the power of creativity and spontaneity in those who listen to songs. There is always a voluntary response to music as the

hearer tries to appropriate it to his needs, situation and context. It helps people to preserve old music and make it new as they apply it to their contemporary situation. Even instrumentalists can also refine an old music tone and make it modern. Music keeps all busy in response to the melody, harmony, message and instrumental pattern.

Types of Music

The taste of music is variety in composition and performance. These brings out the forms, styles, languages, moods, contents, etc. The following are the types of music.

Folk music: These are the music that are common among ordinary people of a culture. It provides them the opportunity wherein they spontaneously express their circumstances and situations in music. All members of the culture are made to sing and dance them.

Traditional music: Traditional music is attached to a particular cultural people. The musical expression exalts their uniqueness and unity in history and achievement, as well as strategies. It provides people of other cultures the opportunity to easily identify, and appreciate the visible similarities and differences in traditional lifestyle.

Hymns: These are short songs in binary form of two parts such as AB, AAB and AABB. They can also appear in Ternary or three form parts such as ABA, AABA,

AABBA and AABBA. Hence, the lyrics are set in verse by verse form which is “strophic in character”.

Anthems: They are songs that are lengthy in form, and has melodic lines. These goes through different musical keys, moods and secondary lines. They are in three parts – introduction, transitions and composition.

Gospel music: The late twentieth century music performed in Christian churches with the use of electronic instruments is referred to as gospels. There is a lead performer and accompanying choir. Currently, gospel music is widely circulated worldwide.

Secular music: These are musical expressions that focus on the diverse events in the society. They songs are usually in vernacular texts with western harmonic techniques.

Art music: They are songs that are composed by African musicians that have one form of training or the other in an academic institution.

Concert music: These consist mainly of vocal sounds and duets. They are most at times accompanied by such instruments as piano.

Classical music: These are exclusively instrumental or in choral group form or soloist and orchestra group. The orchestral instruments, as Aidoo (2010:37), stated are categorized in families of woodwind, brass, strings, keyboard and percussion. Classical music is of different

forms, namely, concerto, symphony, cantata, opera, Operetta, etc.

Popular music: The pop music is those that are simply popular in any generation. The name appeared in the 60s (20th century) and popularized by American musicians. Popular music is contemporaneous with the present time. It is the music of past few decades that appeals to the mass audience. It does not require guided listening as people are familiar with its idioms which make it quite receptive (Okafor, 1994). It is commercial oriented and an economic boaster. In Nigeria, pop music includes highlife, Reggae, Juju, Afro-beat, Congo, etc.

Improvised music: These are vocal music that are characterized by the integrity of the performer. Improvised music songs are usually short in melodies, motifs, easy to learn and commit to memory (Onwuekwe, 2006:96). Its language is mainly vernacular and features short stories such as biblical accounts as found among gospel music performers.

Jazz music: These are instrumental music with few performers. Common instruments used here are wind instruments like trumpets or saxophone, drums and piano.

Rap and hip hop music: These are songs or poetic lyrics song or recited rhythmically with instrumental accompaniments. It is the music of the 21st century for the youth and is gradually gaining audience and appreciation. It was originally composed by societal

maniacs that promoted a lifestyle of crime, drugs, lawbreaking etc.

Music and Popular Culture

Music is central in most cultures. Before human beings scattered across the globe and developed distinctive cultures, music had appeared (Crenson, 2004:610). It serves to educate people globally about the cultural life and history of the people. It is indispensable to the proper promulgation of the activities that constitutes a society. Music is at the centre of popular culture while intercultural contact and intercultural communication play a major role in its creation and maintenance.

Popular culture has to do with contemporary culture that is popularized by, and for the people. One of the major contemporary culture content is music. By popular culture we mean “those systems or artifacts that most people share and that most people know about” (Brummett, 1994:21). It is that which show cases the interest of the people. It is the cultural content that is appreciated. Haralambos and Holborn (2008:664) presents it as the cultural product which is appreciated by large numbers of common people without significant pretensions to cultural expertise such as pop music, mass-market films. For Fiske (1989:23) popular culture is not communication but the active process of generating and circulating meanings and pleasures within a social system. Through popular culture, we try to understand the dynamics of other cultures and nations.

We can therefore identify popular culture as possessing the following characteristics:

Produced by culture industries: The social culture that are produced and marketed by such industries as Amusement parks and movies are viewed as popular culture. They are popularized by these industries across different national and international cultures.

Different from folk culture: Folk cultures of Africa are rooted in traditions and rituals. Music as a popular culture has become profit oriented and not ritualistic. People make fortunes through music and musical performances.

It is everywhere: This quality of ubiquity makes music to be heard and experienced at recreational centres, TV, Radio, cell-phone, street shops, newspapers and periodic publications.

Fill a social function: Popular culture is not only ubiquitous, but it also serves an important social function (Martin and Nakayama 2005:177). Music provides the social platform where people meet to release and experience different cultures. It is used for parties, birthday, funeral and other ceremonies.

Conclusion

Music is a universal human behaviour which is integrated in all aspects of life. The Trinitarian component of music – melody, harmony and rhythm makes it accomplish diverse purposes to human kind. Formally and informally, people are affected by musical performances. Communication across cultures is enhanced through musical activities.

There is great appreciation and support of a people's culture through music. The western technology offers modern musical instruments on one hand and African musicians offer music tones to them. Both provide market for each other, thus expanding intercultural communication, national development and global peace. In music, all people are brought together and made to participate actively or inactively. Indeed, no one is isolated from music. You are a composer, singer, dancer, hearer, director, producer, marketer, etc. Through social solidarity provided by music, intercultural communication is achieved across religious, ethnic and cultural boundaries.

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CHAPTER ELEVEN

Art: Music and Painting in Intercultural Communication

***Kingsley Owete
&
O. Kenoye Igoniko***

Introduction

Art is a powerful vehicle for communication across and between cultures. The power of artistic expression is that it allows us to communicate in ways that transcend traditional modes of communication, which can often act as barriers to effective dialogue. The result is that it makes it easy for greater participation of those who find it more challenging to get their voices heard. It has often been claimed that art is the best possible window into another community. Art would be a universal language, hence, contact with works of art supposedly offers the best direct or immediate internal access to another community. This is purported to be a kind of access that cannot possibly be matched by knowledge about the geography, religion and history (Bart 2004: 8). Art helps to deepen the understanding among various cultures. This is underscored by Dewey as he writes that with arts:

Barriers are dissolved, limiting prejudices melt away, when we enter into the spirit of Negro or Polynesian arts. This insensible melting is far more efficacious than the change effected by reasoning,

because it enters directly into attitude (Dewey 1958:21).

Art is an important tool in intercultural communication. The means of communication could be through verbal language and or non-verbal language. Language, which is an important element of culture, is used as a way of verbal expression of feelings, motives and imaginations. Non-verbal communication is communication through means other than language, for example, facial expression, personal space, eye contact, use of time and conversational silence. Non-verbal communication also involves the notion of cultural space. Cultural spaces are the contexts that form our identity, that is, where we grow up and where we live not necessarily the actual homes and neighborhoods, but the cultural meanings created in these places (Judith and Thomas 2005:149). Language and art are therefore related. Thus, art covers a wide range of human activities such as, music, drama, painting, poetry, sculpture, crafts etc.

What is Art?

The term for Art in Greek (*tekhne*) and Latin (*ars*) does not specifically denote the fine arts in the modern sense, but was applied to all kinds of human activities. Art was characterized by Aristotle as a kind of activity based on knowledge and governed by rules. An individual became a painter or a sculptor or a shoemaker by learning the rules of the trade. The Greeks applied rules as a means of bringing order to the perceived chaos of nature and the world around them.

Rules provided a measure of control and through control a form of comprehension.

Art, according to Edeada (1988), “is anything intentionally made by man for a particular purpose or to arouse feelings and create things that are pleasing to the eye”. In a similar vein, Madu (2001) defined Art, “as a means of expression and communication or a concept expressed in visual symbols”

From the above definitions it could be said that art is a means of expression and a spectacle through which life and other subjects can be clearly seen. Without art the culture of a people is incomplete, as it helps to mirror their lifestyle. Art, be it visual, literary or performing, has emotional and aesthetic connotations in a given culture or society within a given time.

Music Art and Intercultural Communication

In our daily life, a kind of consensus exists on the positive power of music in inter-cultural communication. This is put into words through expression like ‘music knows of no ‘race, ‘universal music’ and ‘music across borders’ (Shostakovich 1975:55).

Undoubtedly, music has the ability to communicate. Cross-culturally, people all over the world use music for leisure, pleasure and entertainment, and as more ‘serious’ communicative device that produce effects that require inside cultural knowledge and understanding.

According to Eva, (unknown source) the power of music has made musical activities a ‘must’, whenever people are together. This makes people feel good. The fact that music partly communicates without the use of

a spoken language makes it particularly suitable for occasions where people from different language groups are together. A lot of well functioning intercultural events prove the positive potential of music. Any serious friendship organisation bridging different cultures has close connections to at least one folk music or dance group and, music is also used for their extrovert activities.

In very much the same way, as when we use music to create a certain atmosphere or mood in a movie, we use music in films and on television to signal a region. Also, political news on television surprisingly, often, is embedded in music. Even children have a rather clear picture of how the music of certain regions sound. Music mirrors our general attitude towards other cultures. It is often in these situations where communication works most unconsciously, that it has the most effect.

Painting Art and Intercultural Communication

Paintings are not simply done to portray images, but are done to relay to people. Like email messages, pictures also relay messages through without words. Since there are many cultures that speak various languages, communication through pictures allowed for the language barrier to be broken so that communication could flow freely, without being hindered by the differences in speech and writing.

In the Lascaux cave paintings in France, the pictures served as a way to let the people who came through the caves to know about animal behaviour and understand that there was such a migration and movement. The pictures also told the story of the culture and history of

the people who stayed there. They did this by also painting pictures of tools, artwork and other elements of their lives clearly. The art works were successful in relaying information and communicating mental images and ideas. The paintings still the same purpose to the present time.

The cave paintings found in the caves of Lascaux, France have great significance in intercultural communication because the paintings that can be found there were painted by people that lived millions of years ago. The paintings date back to pre-historic times and the significance is that they allow us to study those early people and to get a broader understanding of who they were by extension, who we evolved from. Most of the cave paintings found at Lascaux are depictions of animals. They include painted pictures of horses, cattle, birds, cats, bears, rhinos, human beings and deer. These paintings allow scientists and researchers today to learn about the life of the people who lived back during prehistoric times. This of course, helps us to better understand evolution and provide continuity with the past. Painters today still go to these caves to learn the painting technique of these prehistoric cave dwellers. Painters observe the paintings in order to imitate some of the techniques and styles to show the same movement in their own paintings.

Challenges of Art in Intercultural Communication

Art, is a powerful vehicle for people to communicate across and between cultures. However, art has some ambivalence which if not properly handled can pose serious problems in intercultural communication.

There is the problem of interpretation of language. Even cultures that use the same language (as their official language) still find it difficult to interpret words that seems to be the same because the meaning of a particular word for a given culture may not be the same for another culture. Different cultures use different vocabulary, and this may mean different ways to provide materials for print because different cultures have different preferred printing methods. As a way to overcome this challenge we must learn to talk, read and communicate in other ways by observing the people around us who teach through example and instruction. If people have been taught to communicate openly and freely with people of all cultures, ethnicities and races, then intercultural communication may seem to come “naturally”.

Communicating with people from different cultures can sometimes pose serious challenge because of individual culture mindset. Misunderstanding and inadvertent offenses are common place. For example, problems can arise easily between employees, clientele and administrators when one or more people disregard or are not aware of some of the differences in cultural communication styles. The question is how can this problem be overcome? At some point, however, if we truly desire to reach out to people, we must set aside our fears, give people the benefit of the doubt, take responsibility for our own part in communication struggles and share ourselves with others. The risks of communicating across cultures are real; there is always the possibility that we will not be understood in the way we intend. But the potential benefits of trying to reach

across cultural boundaries are well worth the effort and the risks of not trying are great.

In a related development there is also the problem of interpretation of cultural symbols in intercultural communication. A particular symbol in a given culture may not have the same meaning with another culture. Intercultural communication is historical hence it is always posing serious challenge for two diverse cultures.

Conclusion

Having examined artwork and its importance and roles in intercultural communication, we noted that artworks can help promote mutual understanding of different cultures, and, that they can as well cause hostility among people. Consequently, it is important to use artworks carefully. To achieve that the art world, art market, perceiving persons should be conscious of the human values and wonderment in them.

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CHAPTER TWELVE

Tourism and Intercultural Communication

Grace Lawrence-Hart

Introduction

Tourism has been in place right from time immemorial. Man was practicing tourism without knowing he was into it until the development of modern tourism. Thus, man travelled for one reason or the other especially in search of food and shelter. Tourism involves traveling and visiting places for recreational purposes. Tourism, just like any other subject has been defined and explained differently over the years; hence it is a term that is often debatable like other concepts. One of the earliest definitions of tourism was given by Hunziker and Krapf in 1941. The duo defined tourism as the sum of the phenomena and relationships arising from the travel and stay of non-residents, insofar as they do not lead to permanent residence and are not connected with any earning activity. Tourism is a complex industry covering all movements of people outside their own community, for all purposes except migration or regular daily work. It is not a single industry but a movement of people, a demand force; it is a major economic activity which is highly competitive; a major employer and a global phenomenon (Likorish et al 1991:4).

Tourism is multidisciplinary in nature; hence the archaeologist, sociologist, human geographers and experts in other discipline that are associated with tourism define and look at tourism differently. The

Definition of Tourism varies source by source, person by person. There is no consensus concerning the definition of tourism. Nearly every institution define "Tourism" differently. But When it comes to explaining it with the basic terms, we can sum it up as follows; Tourism is a collection of activities, services and industries which deliver a travel experience comprising transportation, accommodation, eating and drinking establishments, retail shops, entertainment businesses and other hospitality services provided for individuals or groups traveling away from home. (Macintosh and Goeldner 1986:24)

The World Tourism Organization defines tourism as a global leisure activity and, tourists as people who travel to and stay in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place of visit. Tourism like religion touches on every facet of man's life and his society, that is, political, social, economic, cultural, historical and his physical environment; tourism is complex as its practitioner-man. For its complexity, tourism can best be tackled from a multi-disciplinary point of view, because of its multi-disciplinary tendency, we will be looking at tourism and its interplay with inter cultural communication.

Tourism in the Conception of UNESCO

- Tourism is the most apparent way of an intercultural encounter and one of the biggest industrial sector in the world. Since tourism involves travelling from place to place it is important to note

that tourists meet with different cultures that are alien to them. The question then is, how does the tourist enjoy the pleasure trip in the midst of these alien cultures, given that because tourism is centered on the fundamental principles of exchange between people and, is both an expression and experience of culture. More so, the world as we know it today exists as testimony to, and evidence of, the fact that people travel as noted above. Early patterns of travel were fundamentally directed by basic human needs (finding food and shelter), exchange (trade), relationships with natural phenomena (developing new settlements, escaping drought or flood etc.), and as a result of conquest and conflict (occupation, expulsion, forced migration and re-settlement). Such factors still exert considerable influence on a large proportion of the world's population today, with contemporary pilgrimage routes relatively easy to identify.

- From the late seventeenth and well into the twentieth century, motivations such as curiosity, education and social betterment took over as 'essential' travel evolved into discretionary leisure travel, gradually moving from a pursuit of the social elite of the developed world, to a widespread activity of the masses of the developed world, supported by a highly complex network of support structures and services. It is all too easy to dismiss contemporary international tourism as a leisure activity somehow separate and below more 'worthy' social practices. As a leisure activity, tourism is carried out in 'leisure time', as a temporary discretionary activity, and as a form of 'reward' for, or counter to, daily work (Spode, 1994:58).

- Sequel to the importance of cultural preservation, the world body for the protection of culture (UNESCO) held its convention in 1972 to show-case the interface between culture and tourism. Following that convention the understanding of culture as a concept and its fundamental importance for the construction of social identity has both broadened and deepened considerably while the definition of cultural heritage now relates not only to material expressions such as sites and objects, but also to intangible expressions such as language and oral tradition, social practices, rituals, festive and performative events. Culture is seen much more to refer to ‘ways of life’ and everyday practice as well as being manifest in buildings, sites and monuments. Moreover, the diversity of culture(s) is recognized to be fundamental to, and in line with, the principles of sustainable development and thus something which needs to be both “recognized and affirmed for future generations” (UNESCO, 2001). There was also the understanding of the inter-relationship between culture and natural environments which is called cultural diversity. Cultural diversity relates strongly to the concept of biodiversity in that it shapes the landscapes in which genetic diversity, species diversity, and ecological diversity occur and interact. Indeed, there is a link between the social, economic and health issues of indigenous peoples living in sites of significant biodiversity and the conservation and evolution of this biodiversity. This inter-relationship – what Posey (1999:90) has termed the “inextricable link”, is also at the centre of the sustainable development concept. Tourists, in consuming the natural environment may also be

consuming culture in terms of the various local cultural values that may have been ascribed to a particular landscape or natural site. It is also important to recognize that tourists in approaching natural sites, do so armed with their own sets of values and categories which can conflict with those of the local community. In recognizing the fact that international tourism continues to expand, we also need to recognize that it is continually changing the ways in which it operates. While the global tourism sector is highly complex and fragmented in its operations, it has significantly changed its attitudes to the cultural resources and communities it depends upon. Furthermore, policy and planning are geared towards dealing with tourism 'impacts' on various aspects of culture and the environment towards a more proactive role whereby tourism is integrated with other development aims and instruments to deliver key sustainable development outcomes (Rauschelbach, 2002:75).

Tourism and Intercultural Communication

Although tourism is seen as a leisure activity, its value cannot be solely judged in terms of the self-gratifying recompense it brings to the individual. Nor can its value be solely expressed in relation to the economic benefits and development that it can undoubtedly generate. Tourism is centered on the fundamental principles of exchange between peoples and is both an expression and experience of culture (Appadurai 2002:56). Tourism is cultural, and its practices and structures are very much an extension of the normative cultural framing from which it emerges. As such it has a

vital part to play in helping us to understand ourselves, and the multi-layered relationships between humanity and the material and non-material world we occupy and journey through, (Robinson and Phipps, 2004:28). When people travel they encounter different cultures which influence the way they think and react to situations, hence it is important for tourist/tour guide to have knowledge about peoples' ways of life for better understanding. This is necessary because tourism is one dynamic institution that can facilitate or hinder intercultural communication. The understanding of culture underpins its universal significance as a vehicle for political, economic and social development of any society.

Intercultural communication is sometimes used synonymously with cross-cultural communication. In this sense it seeks to understand how people from different countries and cultures act, communicate and perceive the world around them. Many people in intercultural business communication argue that culture determines how individuals encode messages, what mediums they choose for transmitting them, and the way messages are interpreted. Intercultural communication is a form of global communication. It is used to describe the wide range of communication problems that naturally appear within an organization made up of individuals from different religions, social, ethnic, and educational backgrounds. As a separate notion, it looks at how people from different cultural backgrounds interact. Aside from language, intercultural communication focuses on social attributes, thought patterns, and the cultures of different groups of people. It also involves

understanding the different cultures, languages and customs of people from other countries.

Intercultural communication principles guide the process of exchanging meaningful and unambiguous information across cultural boundaries, in a way that preserves mutual respect and minimizes antagonism. For these purposes, culture is a shared system of symbols, beliefs, attitudes, values, expectations, and norms of behaviour. It refers to coherent groups of people whether resident wholly or partly within state territories, or existing without residence in any particular territory. Hence, these principles may have equal relevance when a tourist seeks help, where two well-established independent corporations attempt to merge their operations, and where politicians attempt to negotiate world peace.

Emphasizing on the need for cross cultural communication the Secretary General of the United Nations World Tourism Organization (UNWTO) maintained that

In a global environment marked by rising intolerance and cross-cultural tensions, often exacerbated by the economic divide between nations, tourism can foster spiritual and cultural respect among and between peoples, while creating economic opportunities to benefit disadvantaged populations, (UNWTO 2003).

Arguably, the greatest paradox of tourism is centered upon its capacity to generate so many benefits and yet, at the same time, create pressures and problems. This is a constant tension across all parts of the world and

communities that are touched by tourism. The issues involved are often highly complex and sensitive, particularly when dealing with aspects of 'culture' where meanings and values are often problematic to assess and are frequently contested, (Saïd 1978:78). A clear starting point in addressing this tension is to better understand the changing nature and extent of tourism and the issues it raises in relation to the preservation and sustainable development of cultural diversity and cultural heritage resources. The business (large and small) dimension of international tourism can sometimes be seen as remote and impersonal, and almost disconnected from the actual experience of 'being' a tourist. For at its heart tourism is constructed around a series of very personal and intimate experiences as tourists encounter new and different cultures (Cohen 2004:92).

Tourists can be impressed and emotionally moved by work of art, festival, musical performance, or by building or objects in a museum. These tangible and intangible expressions of culture act as triggers for interpreting the world, past and present (Canestrini 2001:36). But tourists also encounter 'living' culture through a variety of other forms and media which express culture, and which embody both tradition and change. Being amongst people who use different language, eat different foods, and behave in different ways is at the very heart of tourism. Experiencing directly different 'ways of life', can have a valuable educational function that stretches beyond tourism, and despite advances in communicative and virtual reality technologies it is difficult to emulate, except through basic human contact, encounter and exchange.

In a world where much conflict is a product of cultural misunderstanding, miscommunication and a basic lack of knowledge of the 'how and why' cultures are different, exposure to, and experience of, a wide variety of cultures in the most ordinary of ways is essential. It would be mistaken to suggest that the search for different cultural experiences lies at the root of all international tourism.

Clearly, there are a vast number of tourists which seek escape from some aspects of their own environments but not all, preferring instead to remain in the environmental 'bubble' that is sometimes associated with 'mass tourism'. This is not to say that the individuals that go to make up so-called 'mass' tourism are somehow devoid of any interest in culture(s). But it does remind us that tourism reflects a certain degree of polarization between the persistence of culture as somehow elevated and special in society, and the culture of the ordinary and the everyday. For a substantial percentage of tourists, experiences of different or 'other' cultures in the settings of ordinary life presents its own challenges. As tourists, and as people, in a globalizing world, we are increasingly in contact with 'other' cultures, able to experience the uniqueness of each and the commonalities of all (Enzensberger 1964:50). Tourism can be a powerful mechanism for understanding other places, peoples and pasts, not through selective high profile cultural sites and activities that may not necessarily be representative of the societies they operate in, but through a more democratic and ubiquitous approach to cultures. In these terms even mass tourism has important and forgotten cultural elements. Our first

encounter with another culture is most likely to be through the food on the menu and the language of the waiter (Robinson and Boniface, 1999:20).

The inter-relationships between tourism and culture have attracted considerable scholarly attention in recent years and, quite rightly, have become a focal point for policy at regional, national and international levels. In policy and planning terms much has been done to 'protect' culture, heritage resources and related natural environments from being abused. (de Kadt 1979:67). However, as our understandings on the complexities of culture have evolved, and the pace and extent of change has increased within the context of globalization, so new challenges have emerged and new ways of addressing problems are required. Effective intercultural communication which tourism provides is a lee-way to handling these problems.

Tourism as a Global Industry

Tourism is one of the fastest growing sectors of the global economy and developing countries are attempting to cash in on this expanding industry in an attempt to boost foreign investment and financial reserves. A WTO report stated: "International tourism is the world's largest export earner and an important factor in the balance of payments of many countries. Foreign currency receipts from international tourism reached US\$423 billion in 1996, outstripping exports of petroleum products, motor vehicles, telecommunications equipment, textiles or any other product or service." The same report stated: "Tourism is the world's largest growth industry," and it

represented “up to 10 per cent of the world’s Gross Domestic Product.”

The World Tourism Organization (WTO) forecast that the number of people traveling internationally would increase from 613 million in 1997 to 1.6 billion by the year 2020 – with no slowdown in sight at the time. This upturn in demand was matched by a corresponding increase in the number of businesses, resorts, and countries providing services for tourists. Communications also played their part, with images of exotic places encouraging a desire for travel. According to The World Tourism Organization (WTO), that desire is forecast to reach 1.6 billion international journeys by 2020, which is good news for many countries, generating huge amounts of foreign currency.

Tourism and Culture Shock

One major experience tourists have in their places of visit is culture shock. The online Oxford Dictionary defines culture shock as disorientation experienced when suddenly subjected to an unfamiliar culture or way of life. This is experienced when a person moves to a new country where everything is unfamiliar; weather, landscape, language, food, dress, social roles, values, customs and communication - basically, everything you are used to is no longer seen. The person discovers that the day unfolds differently, that business is conducted in a way that may be hard to understand, the stores are opened and closed at hours that you could never predict. The smells, sounds and tastes are unusual and cannot communicate with the locals not even to buy a loaf of bread. This is culture shock. Culture shock is not a clinical term or medical condition. It's simply a

common way to describe the confusing and nervous feelings a person may have after leaving a familiar culture to live in a new and different culture. When a person visits a new place, such as a new country or even a new city, the person enters into a new culture that is different. Sometimes your culture and the new culture are similar. Other times, they can be very different, and even contradictory. The differences between cultures can make it very difficult to adjust to the new surroundings. You may encounter unfamiliar clothes, weather, and food as well as different people, schools, and values.

Culture shock is reduced when there is an effective intercultural communication, this is because culture shock is normal as everybody expresses some kind of feelings in a new environment but can be very embarrassing when there is gap in communication since culture shock is compounded by misunderstanding of native languages including body language (gesture) or being unfamiliar with the food in the countries visited.

Tourism Service Providers as Cultural Mediators

Service providers in the tourism industry include the tour guide, hotel managers, transport companies, etc. The service providers stand to bridge the gap between the tourist and the alien culture which the tourist finds himself. The tour guides especially represent the professional cultural go-between to make the tourist comfortable. It is not just enough to provide list of hotels, museums and convenient transport as they are the means towards the goal which is to make the tourist's stay comfortable and trouble free, this will

make the tourist go home and spread good news about the place visited, come back again or recommend the place for somebody.

Tourism service personnel must not make the mistake of assumption because what appeals to an American differs from what appeals to an African; hence, cross-cultural knowledge is seriously needed by service providers, more so when an African intends to improve its services, naturally the focus will be on the type of services valued by fellow Africans. It is therefore, very important to have adequate cross-cultural knowledge, this can be done by making inquiry into the needs and expectations of people from outside their own cultural environment.

Service providers should not prefer to serve guests within their culture, that is, people who share the same values; their services must be all inclusive, hence a good intercultural communication skill is necessary to interact effectively with a wide range of customers' request, expectation and problems. Tourist expectations sometimes can be unpredictable but the goal of the service provider is to make the tourist feel at home. This can be achieved only when the service provider is culturally conditioned to speak and behave in receptive manner. It is important because when the tourist travel back home, their stories are always centered on how different cultural norms and values manifest themselves and how people interact across cultures. Therefore, intercultural communication skill must not be neglected for tourism to achieve its aim as an industry.

Tourism and Concept of Communication Network

This is another concept that is worth looking at, since tourism is all about travelling to new and interesting places. Interactions must take place for the tourist to have knowledge or enjoy his stay in the new environment which he finds himself. Communication is the activity of conveying information. It requires that the communicating parties share an area of communicative commonality. This process is complete once the receiver has understood the message of the sender because feedback is critical to effective communication between parties. Communication entails variety of verbal and non-verbal means of passing information, such as body language, eye contact, sign language, paralinguage, haptic communication, chronemics, and media such as pictures, graphics, sound, and writing. Oral communication, which refers to spoken verbal communication, can also employ visual aids and non-verbal elements to support the conveyance of meaning. Oral communication includes speeches, presentations, discussions, and aspects of interpersonal communication. As a type of face-to-face communication, body language and choice tonality play a significant role, and may have a greater impact upon the listener than informational content.

Humans communicate with each other across time, space, and contexts. Those contexts are often thought of as the particular combinations of people comprising a communication situation. For example, theories of interpersonal communication address the communication between dyads (two people). Group communication deals with groups, organizational

communication addresses organizations, mass communication encompasses messages broadcast, usually electronically, to mass audiences, intercultural communication looks at communication among people of different cultures, and gender communication focuses on communication issues of women and between the sexes (Robert L.H. and Jennings 2000:23). Having looked at the concept of communication, this work is concerned with communication on its intercultural context; so that it can deliver its goal in the tourism industry.

Conclusion

Tourism as stated above is one of the fastest growing sectors of global economy today. The sector involves travelling of people from place to place, bringing different cultures together. As people also travel from one place of attraction to the other, they go with their culture, they encounter different cultures too; sometimes they experience culture shock when the culture is so much at variance with their own culture. Cultural differences influence the way people communicate across different cultures and the major cultural differences that affect intercultural communication are in verbal and non-verbal communication, this is because human beings must express their feelings either in acceptance or in rejection – which factors are necessary to bridge the gap of cultural differences.

Tourism therefore, is a tangible way to make intercultural dialogue happen; as a way to create spaces in which different people interact, in which they make themselves visible and accessible to the 'other'. Various

forms of tangible and intangible heritage resources are mobilized to facilitate intercultural dialogue and exchange, and to create feelings of belonging to a common humanity. In this sense, tourism is one of the many ways to experience cultural diversity with the potential to create understandings of cultural difference and the unity of the human condition. Furthermore, it allows the preservation of forgotten or threatened heritage resources, and the mobilization of these can generate economic wealth and feelings of collective identity.

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CHAPTER THIRTEEN

Limits of Intercultural Communication

Kingsley Owete
&
Vincent A. Olusakin

Introduction

The focus of this work is on the limits and ethics of intercultural communications. This is necessary because the world is made up of people who have different cultural backgrounds. If peace will be maintained in the world, there is the need for understanding of and acknowledgment of cultural diversity among the peoples and the fact that each culture makes sense at least to the people of that culture. In this sense, contact among cultures will ensure peace. In the past, contact among cultures have resulted in conflict due to prejudice, stereotyping, ethnocentrism and the like. But in recent times, the knowledge of intercultural communication has fostered an appreciation of differences in culture as more contact are made among the peoples of the world.

The appropriation of the knowledge of intercultural communication produces intercultural personhood. This is a person who acknowledges other cultures and learns to know them by using the eyeglasses of the cultures and not his own. The person who does not see his culture as the best, but sees every culture as good, true and beautiful in its own right. He is the one who has incorporated the elements of other cultures into his psyche and hence produced a third culture. Achieving

this is not easy. There are barriers (limits) to avoid and certain ethical principles to adopt. These subjects form the focus of this chapter.

In our approach we shall first consider the issue of cultural diversity, after this, there will be discussion of the limits to intercultural communication; the concept of communication ethics, and the ethical principles for intercultural communication.

Cultural Diversity

Culture is the total way of life of a people. According to Akama (1997), it is a people that formulate their culture. This makes culture to be a complex phenomenon, Culture is shared and learned by the group. It is not a result of biology (Samovar and Porter, 2003:6). Culture gives a people sense of identity and continuity. It is “super glue” that binds a people together. It constitutes the way a people greet, eat, dress and view their world. For example, a Yoruba boy prostrates to greet an elderly person while a girl kneels down. A person from the eastern part of Nigeria moulds a long morsel of Gari while eating and cuts it bit by bit. Whereas, a Yoruba is trained to mould the one he or she could swallow at once. There is a sense in saying that every culture has some level of ethnocentrism, because people of every culture tend to believe that their culture is the best.

Culture is deeper than its outward appearance. It is divided into immaterial culture (ideals) and material culture (products). Culture has many layers. In the innermost part, it is what a people consider as reality (worldview). The next layer is what is considered as truth (belief). Next is what is considered to be good

(value) and outwardly what is done (behaviour). So, before a people's behaviour is judged, there is need to understand them from the layer of their worldview.

Interactions among the people of the world, through migration, travel, the media and the like have brought to the fore the realization that there are many diverse cultures the world over. These contacts have also led to the modification or loss of most cultures because culture is not static, but dynamic. Because worldviews differ from one culture to another, values also differ among cultures. Acknowledging cultural diversity is a major issue in intercultural communication. Yung Yim Kim (2003: 438ff) lucidly analyses the differences in the cultural understanding between the Eastern and Western world. We will present this here to show the depth and problem of cultural diversity. Ignorance of these differences between the West and the East as we are going to see below can cause conflict between two people from these traditions, but the knowledge of them can foster global development.

According to Y.Y. Kim (2003: 438), the difference can be found in the two traditions' perspectives of the universe and nature, knowledge and time and hence communication. Due to the Western belief in the creation of the universe by an external divine power, its worldview is dualistic, materialistic and lifeless. Whereas the Eastern worldview is more holistic, dynamic and inwardly spiritual, based on the view that the entire universe is vast and multidimensional. Living organisms consists of independent parts. The cosmic pattern controls itself because of its own inner necessity not as a result of any external control.

The same differences are spotted in their views of knowledge and time. In the East, the universe is seen as a harmonious organism hence there is lack of dualism in its epistemological patterns. Things are perceived synthetically rather than analytically. The ultimate purpose of knowledge in the East, Y.Y. Kim (2003: 438) argues, is to see the interconnectedness of all things. All opposites (good and bad, light and darkness, life and death, pleasure and pain etc), are interdependent and their conflict can only result in the manifestation of the interplay between the two, not on the victory of one over the other. A virtuous person therefore is the one who is able to maintain a dynamic balance between good and bad. Kim (2003: 438), states further that knowledge is pursued in the East holistically, by means of 'concepts by intuition' which he describes as the differentiated aesthetic continuum within which there is no distinction between the subjective and the objective. Aesthetic continuum is a single all embracing continuity. For Kim (2003: 439) the aesthetic part is the same in all objects, whether it is flower or human being. While the Eastern epistemological view concentrates on a mental process that is based on the holistic, intuitive aesthetic continuum, the Western view is based on a doctrinally formulated dualistic worldview.

Time orientation in the East is a "placid silent pool within which nipples come and go" (Kim 2003: 439). Worldly time goes nowhere, so also is spiritual time. It is seen as the eternity within now. The future is not different from the past. Whereas in the Western thought time is like 'a moving river which comes out of a distant place and past and goes into an equally distant

place and future' (Kim, 2003: 440). Using Hall's terms, Kim argues that the Eastern's time orientation is polychronic while the Western time orientation is monochronic. In the East, there is emphasis on the completion of transactions in the here and now: more than one activity is often carried out simultaneously. In the West on the other hand, there is emphasis on schedules, segmentation, promptness and standardization of activities (Kim, 2003: 440).

The implications of the foregoing on communication are that in the Eastern tradition, the view of self and identity is embedded within an immutable, hierarchical social order in which authority is recognized. Also, the concept of 'we' includes human, nature and the universe. Together, they are what form the ultimate reality, the Nirvana, God (Kim, 2003: 441). In the Western view, nature, God and humans are distinctly differentiated. This encourages the view of individuality of the person and his relationship with other persons and nature. In other words, unlike in the East where the group is more important than the individual, the primacy of the individual is stressed over the group in the West. Also, interpersonal relationship is egalitarian. In the Eastern communication, intuition plays a central role while in the West, rational thinking is preferred. In the East, silence is sometimes preferred to verbal expression, especially in expressing gratitude and appreciation. This is so because it is believed that the truest feeling is intuitively apparent. In contrast, the Western communicative mode is primarily direct, explicit and verbal (Kim, 2003: 441).

The contrast between the Eastern and Western cultural orientation presented above by Y.Y. Kim is one of the examples of cultural diversity. Each of these cultures has its own strength and weakness, but to each tradition, it is the best. It is on the table of intercultural communication that the strength and weakness of each can be appreciated and harmonious relationship between the people of these nearly opposite worldviews maintained. Hence, in intercultural communication, the two can work together for global development. This is because without intercultural communication, there cannot be lasting development in the world due to cultural diversity which if not handled well can tear people apart. It is at this juncture the views of J.N. Martin and T.K. Nakayama (2005: 3ff) on the imperative of intercultural communication can be well appreciated. According to them, intercultural communication ensures global peace. Also, it can bring positive dividends to both local and global economy. This is because diversity is a potentially powerful economic tool for business organizations (2005:6). Although technology helps a lot in ensuring intercultural communication, the latter in turn has tremendous impact on the advancement and spread of the world technology. Intercultural communication is also important according to Martin and Nakayama (2005:7) in effecting a change in the demography of most nations. By demography we mean, the general characteristics of a given population. Most nations now are made up of multicultural members/dwellers, hence, heterogeneous. It helps the individuals to be aware and appreciate the uniqueness of their culture and help them in improving their sense of rightness and

wrongness of an action. Above all, it produces what Kim calls intercultural personhood. This is a person whose identity has undergone transformation through interaction with other cultures and incorporation of the elements of most of these cultures. He has passed through different stages in intercultural journey, tourist, and culture shock and has now arrived at the stage of adaptation where he now lives in a third culture.

According to Kim (2003: 445), an intercultural person has developed a mindset that is less parochial and more open to different perspectives. He has developed a relativistic insight that recognizes the profound similarities in human conditions as well as important differences among people. He has grown beyond his childhood culture and discovered that there are many ways to be good, true and beautiful. He has attained a wider circle of identification that enables him to see different cultures as parts of a larger whole and “step into and imaginatively participate in the other’s worldview” (Kim 2003: 446). This endows him with the kind of freedom and creativity to make deliberate choices in specific situations and also able to make reasonable critique of his own managing system and interpersonal system. In the end, an intercultural person, in Kim’s words is able to ‘provide an infrastructure of moral cement that helps hold together the human and planetary community and discourage excessive identity claims at the exclusion of other identities’ (Kim 2003: 447). However, an intercultural person must have passed through seemingly unbearable stages before arriving at the top of the mountain where he can understand that many

roads/paths lead to the bottom of the mountain. He must have avoided and crossed certain hurdles that can limit his intercultural journey and gird himself with certain ethical tools. In the next section, these hurdles (limits) are discussed.

The Limits to Intercultural Communication

Intercultural communication can be limited by many factors. Most of these factors as given by L.A. Samovar, R.E. Porter et al (2007: 317) are discussed below.

The first problem is that people of the world often seek to cluster and interact with people who share similar interest and culture with them. This is present in every relationship, globally. This problem of ethnic identity gives birth to ethnicity, globally. It limits the extent of intercultural communication, because in ethnic identity and solidarity, the pull of interest often excludes those who are from different cultures.

- Withdrawal is another factor that limits intercultural communication. This, according to L.A. Samovar, R.E. Porter et al. (2007: 317) implies retreat from face to face interaction or when an entire nation withdraws from world community. When there is disagreement in cultural expression, people tend to withdraw as a better solution to confrontation. But instead of withdrawal, dialogue is the solution. When there is withdrawal, progress is sidelined, because no country or individual can survive in exclusion.
- Anxiety can also limit intercultural communication. This, according to Samovar, Porter et al (2007) anxiety is associated with the unknown. It makes most people

to look for similarities and avoid the unfamiliar in intercultural communication. Whenever a person from another culture is met, there is always the feeling of insecurity and this limits the level of interaction one has with the foreigner.

- Another challenge is how uncertainty about the stranger can reduce or how the stranger can be predicted to foster interaction with him/her. When one meets a stranger for the first time, one would want to know who he or she is, how to respond to communication, what he likes and does not like and if care is not taken, these may be interpreted based on one's cultural orientation. Uncertainty is magnified when we meet people from different cultures. To reduce uncertainty therefore, scholars have suggested three strategies; one, passive strategy in which one does not talk out, but only watch the person's interaction with others. Two, active strategy in which one asks a third party about the person. While the third strategy is interaction in which one directly interacts with the stranger (Samovar et al., 2007: 318-319).

- The next factor is stereotype. Stereotype is a complex form of categorization that organizes our experiences and guides our behaviour towards a particular group of people.

- As humans, we have the nature to categorize or pigeon hole and we tend to generalize and often negatively evaluate members of the categories. Stereotype can be normative or personal. Normative stereotype is what we hold without direct experience

with the group, while personal stereotype is generalization made as a result of direct contact with a member of the category. In intercultural communication, it is the stereotypes that have a wide consensus that are seen as the most damaging. Stereotype include the notion that a particular people are lazy, vicious, wicked, ungrateful etc. While positive ones can include hard work, kindness, intelligence.

Stereotype can be counterproductive or jeopardize intercultural communication especially when people are placed on negative perception without direct contact with them. According to Samovar, Porter et al. (2007:320), stereotype affects intercultural communication, because: one, it does not give chance to the truth; two, it assumes that all members of a culture group have exactly the same traits; three, it can be oversimplified, exaggerated and over generalized and so distort inter group communication. The message can be made to be based on false assumption; and four, stereotypes are resistant to change since it is often developed from early life (Samovar et al., 2007:321).

Prejudice can also limit intercultural communication. It is deeply held negative feeling about a group. It can involve anger, fear, aversion and anxiety which are often expressed facially in communication setting. Verbally, it can be expressed through labels, hostile humour, etc. Prejudice can be expressed in different ways. It could be through what is called interlocution. This means talking about a member of the target group in negative and stereotype manner (Samovar et al., 2007:322). It could be expressed through withdrawal from contact with the target group,

exclusion of members of the target group from certain types of employment, residential housing, political right etc. It could also be expressed through physical attack and extermination (Samovar, Porter et al., 2007:324). Prejudice is caused by society, maintenance of social identity, scapegoat, but can be avoided through personal contact and multicultural education.

- The next factor is racism. This is the belief that a particular race is inherently superior. Racists believe that one's lot's in life is tied to his/ her physical composition or genetic endowment rather than environment and opportunity. Racism can be expressed by persons or institutions. It is avoided in intercultural communication by being sincere enough to identify the tendency in us if really it is in us. Also, there is need to have respect for the freedom of others, believing that racism is evil. It can hamper the free flow of intercultural communication (Samovar, Porter et al., 2007:328).

- Power limit factor. Power is ability to do. It means to be in control of what happens, cause things one wants to happen (Samovar, Porter, et al 2007:329). Its importance in intercultural communication is in the fact that it influences who you talk to, what you talk about and how much of control you have when you talk. It determines who you interact with and the resources you control. What constitute power in a society may not be the variables for power in another. For example, as Samovar, Porter et al (2007:330) assert, in England, a person's dialect is often seen as a sign of potential power for it shows his/her class and status. Problem

therefore ensues when a person who believes he has power in his culture attempts to control an individual from another culture whose variables for power differ sharply from his own. The use or misuse of power to control another person's behaviour can restrict openness and communication.

- The next factor is ethnocentrism. This is belief that one's culture is superior to others. It is temptation to think that one's culture is superior and should be universally accepted. Take language for example, Americans may view English as a universal language, not thinking that some businesses are transacted in other languages even though many cultures around the world speak English (Keth Evans, 2012:2). Ethnocentrism is universal and contributes to cultural identity. It can be positive, negative and extremely negative. A good intercultural communication and relation is impossible if ethnocentrism is not reduced. To avoid ethnocentrism, one must avoid being dogmatic in his/her view; don't be narrow in one's view, be tolerant in one's attitude and be open to new views (Samovar, Porter, 2007:333).

- Culture shock has also been identified as a factor that can limit intercultural communication. Culture shock is the anxiety or a disorientation one experiences when he encounters a new culture as a result of loss of familiar signs and symbols of social intercourse. Reactions to culture shock include antagonism towards new environment, withdrawal, feeling of insensitivity feeling of rejection and criticism of host culture. Four stages are undergone in culture shock; optimistic

stages; cultural problems; recovery phase and adjustment phase (Samovar, Porter et al, 2007:335)

To improve intercultural communication certain issues are important. They include, the knowledge of oneself, which involves knowing one's culture, one's personal attitudes, one's communication style and, to monitor oneself. Also, there is need to employ empathy (Samovar, Porter et al, 2007:335). Using these steps to improve intercultural communication is impossible, if the actor does not have the sense of ethics necessary to gird intercultural communication. In what follows, we have examined the ethics of intercultural communication, starting with communication ethics.

Communication Ethics

Ethics is derived from the Greek word *ethos* (what obtains). It is defined philosophically by Nwigwe (2001:166) as a discipline that studies the general principles that guide human conduct irrespective of the context of application. He sees morality from the Latin word *mos* as the application of human conduct to a context. But, scholars like Martin et al would not see any difference between the two and see the two as simply what is considered right or wrong (cited in John R. Baldwn, 2011:1). Communication ethics is concerned with the principles of right and wrong that guide exchange of ideas among people. The same way there is diversity in culture, so there is diversity in communication ethics across cultures. Every communication ethics is culture bound.

Three frameworks are used to analyse communication ethics. There are communicator ethics, message ethics and receiver or audience ethics. In the Western culture, communicator ethics is based on the fact that the centre of ethical decision is the influence or effect of behaviour on human beings: their happiness, feelings and thoughts, personal and social relations. Making good ethical decision in this culture is based on free will, reason and intellect. Of the message transmitted to others, it is based on the truthfulness of the message, the information, the willingness of the communicators to disclose their intentions and goals. Reason and logic are therefore essential in ethical message. On receiver ethics, the listeners, regardless of their ethnicity, clan, race or gender ought to have equal access to information to make choices (Robert Shutter, 2003: 449).

On the other hand, communication ethics in Eastern culture differs from the Western view. Confucian philosophy is used here as an example of the Eastern tradition under the three frameworks earlier presented. In Confucianism, communicator ethics is based on proper duty to one's parents and family first, and then the society at large. This is the basis on which a communicator is judged ethical, or the extent to which it centers on community or family. Similarly, message that communicates filial piety and respect for elders, brothers are compatible with Confucian philosophy (Shutter, 2003:451-452). The heart and mind (the total human beings) rather than reason and logic are important in making ethical choice. Receiver or audience ethics is based on the fact that all listeners are not equal in Confucian philosophy. They are in

hierarchy and are based on age, gender, family status authority and role. These features are considered in communication. This is because who the listener is, determine what is communicated, how much is revealed, the respect given and the feed back.

The differences in culture and communication ethics across cultures described above show the necessity of developing ethics for intercultural communication. In the next section, the ethical principles for intercultural communication are presented.

Ethics of Intercultural Communication

Every society formulates its own principles, of what is wrong or good in human behaviour. Also, every society has values on which communication ethics is based (D.W. Kale, 2003: 467). To ensure ethical principles that cut across cultures, Martin and Nakayama (2003: 18) opine that several issues often come to mind. In the first place, there is the question of what happens when two ethical systems collide. This is important because ethical principles are culture bound and conflicts often arise in intercultural communications as a result of different notions of what constitutes ethical behaviour. Also according to them, situations arise when there is dilemma in the standard of conducting business in multi-national corporations. This is because what constitutes bribery in a country may be legal in another. Two approaches are often given to guide one in difficult ethical decision. They are relativism and universalism.

- Relativism recognizes difference in culture and argues that culture behaviour can be judged within the

cultural context in which it comes. So, there is no absolute or correct code of conduct for all times and peoples since no culture is superior to the other, what is important is that a variety of cultures should be allowed to coexist. It is wrong to make verdict or pass judgment over other cultures. There should therefore be understanding and tolerance among the people (Samovar, Porter et al., 2003: 356).

- On the other hand, universalism claims that irrespective of the cultural milieu, there are certain fixed and universal ethical precepts that apply to all cultures. What needs to be done, according to the universalists, is to identify in all cultures, those rules that apply across cultures. For instance, what are the acts and conditions that most societies consider wrong, such as murder, treason and theft? In fact, extreme universalists will argue that cultural differences are only superficial, that in all cultures basic principles of what is right or wrong are universal (Martin and Nakayama 2003:19; Samovar et al, 2007: 357). Most scholars take the universalist approach.

David W. Kale (2003: 469) for example argues that the universal code of ethics can be based on human spirit. It should be to protect the dignity and worth of the human spirit. It is this spirit that people of all cultures share in common and serves as the basis to believe there should be a universal code of ethics in intercultural communication. People of all cultures have policies and make attempt that tend towards improving the quality of life for them and their offspring. He states further that the goal of the ethics of

intercultural communication should be to engender peace in the world, because no value is as fundamental as peace. He identifies three levels of peace: minimal, moderate and optimal peace. In minimal peace, there is absence of conflict. Moderate peace occurs when two conflicting parties are willing to compromise on the goals they want to achieve. While optimal peace occurs when two parties in a conflict consider each other's goals as seriously as they do their own. This does not mean that their goals do not conflict.

Kale gives certain principles that should guide intercultural communication ethics.

- One, there is need to accord people of other cultures the same respect one would like to receive from them. Nothing should be said to demean other people's culture. There are three out of the thirty articles of the United Nations Universal Declaration of Human Rights that relate to intercultural communication. In the first place, all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood (articles I). Secondly, everyone has a right to freedom of thought, conscience and religion (article 18). Three, everyone has the right to freedom of opinion and expression (Samovar et al 2003:357)
- Two, deception should be avoided. The world should be described to other people in its accurate reality.
- Three, people of other cultures should be allowed to express themselves in their uniqueness. This is what allows for genuine dialogue. It is ethnocentric to

expect other people to adopt our beliefs and values before they are accepted for dialogue.

- Four, there is the need to strive to identify with the people of other cultures. This according to him is possible in intercultural communication as we emphasize values that are common to all cultures rather than allowing our differences to divide us (Kale, 2003: 470).

These areas of commonality or similarity include emotion, desire freedom, and avoidance of physiological and psychological pains in search of tranquility. Also, all religious traditions of the world have instruction for their members regarding killing, adultery, stealing, bearing false witness and the like. These common values need to be expanded in intercultural communication (Samovar et al 2003: 358). Also, we must be ready to take responsibility for our actions. If we do what is wrong, we must be able to say sorry for our actions. Also we must be motivated to be ethical (Samovar, 2003: 360)

Conclusion

In this chapter, attempts have been made to examine the concept of cultural diversity in the world and the emergence of an intercultural personhood. A contrast of the Western and Eastern cultural traditions is used to argue for the reality of inter-cultural diversity. To emerge as an intercultural person, certain hurdles need to be crossed. These hurdles are discussed under limits to intercultural communication. They include: ethnocentrism, stereotype, prejudice, power, racism to mention a few. Also, communication ethics according

to the three frameworks of communicator ethics, message ethics and receiver ethics are examined from the perspectives of both Western and Eastern traditions are also presented. The difference in communication ethics across culture makes it important to develop certain ethical principles for intercultural communication as David Kale and Samovar et al's suggestions as presented.

The fact is that because cultures differ across the world, and people communicate interculturally today, there is the need to develop some ethics to enable one avoid what can limit communication. The points raised in this chapter will make different cultures of the world, as they interact and communicate to be different together (Cleveland 2003:435). This is important because of the benefits derivable from intercultural communication.

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CHAPTER FOURTEEN

Intercultural Communication Management: Intercultural Awareness and Sojourner Adaptation

John Obineche
&
Jacob Dick Asuevia

Introduction

Intercultural communication as a phenomenon stretches back to the earliest history of human civilization. It dates back to the very first time people from different cultures encountered themselves, from wonderer tribe, to traveling traders etc. Due to the egocentric nature of human beings these cultural meetings from the very first one have been married by suspicions, hostility and violence. The hostilities have always been spurred by the feeling of invasion by an alien difference that exist in the different cultures. It is pertinent to state that although intercultural communication predates our present civilization, the network has increased in the past few decades.

Intercultural communications have increased tremendously over the last few decades, especially after the Second World War. The impetus being the growth in science and technology communication explosion – the transport system and the mass media, the emergence of nation state and most importantly the ever increasing presence of globalization. The world shrunk in terms of space and time. People now live in a small global village, where mobility is like cries crossing

from one street to another. This increased intensity in intercultural contact have made people to accept the fact of plurality and diversity as the basic ingredient of human existence. The drive behind the study of the phenomena is due to its topicality and pragmatic nature. Our ever increasing economic, social, political interdependence, posses a new set of challenges that can be solved only through intercultural awareness and understanding. Our world is characterized by increased mobility, global market place and multi-national and multicultural organizations. Thus, for transaction and communication to be effective and efficient, a work force with appropriate skills in intercultural communication management is needed.

Thus, ever increasing intra and intercultural contact makes it pertinent that people have to cultivate the atmosphere of understanding and accommodate the views, beliefs, values, custom and habits of people from different socio-cultural background. This should be seen as prerequisite indices for harmonious living and in forestalling internal and international conflicts.

The process of intercultural communication is being accelerated by global integration. Intercultural communication helps to shape cultural diversity, demographic, economic and social dynamics in the society. It is imperative to state that the focus of this work is about the nature of intercultural communication. And our concern is to indicate that intercultural communication takes place at two stages, the interpersonal level and inter group. However, the following question imposes itself on us when the phenomena in question is encountered: what happens when people from different cultures which interact at

personal level (face-to-face)? What variables come into play when intercultural communications take place at the various contexts – interpersonal/Group Level?

Theoretical Framework

To achieve the aim of this work, the anthropological and socio-psycholinguistic approach will be adopted as the theoretical framework. Communicative behaviour is culture specific and inherent in every culture the world over. Culture therefore, put hiccups and regulates communicative behaviour at intra and intercultural planes. At both the intra and intercultural level, communication is not just about passing on the information, receiving and responding to the information or message. The most important aspect is the analysis of the information (Samovar L and Porter R, 2003). The analysis of information is based on one's socio-cultural background. Thus every individual approach intercultural communication with some form of ethnocentric bias. Ethnocentrism is therefore a fundamental prism through which people receive and analyze information in intercultural communication (Summer, 1940).

Intercultural Awareness

Globalization have turned the world into a global village characterised by plural-culturalism and cultural diversity. It has created a world which people of different ethnic and cultural backgrounds and nationality have come to depend on one another. The world has shrunk in terms of time and space as communication and transport technology have bridged the gulf that separated people and nations apart. It is

thus imperative that to effectively communicate the global state, coloured with intercultural differences or cultural plurality, a strong background understanding and accepting the cultural differences that exists is important. Communication and the transport technology have not only made movement of people from one place of the global to another easier, but they have impacted greatly on the globalised economy, and intercultural diversity. The attendant result is the need to acquire intercultural knowledge and skills that will make it possible for intercultural communication and successful life in our global world.

Interculturally competent person is imperative for smooth interactions in intercultural communication. This is because of his ability to exhume the desired response from this intercultural setting. It is this ability that qualifies one as a global citizen. Intercultural competency allows one to acknowledge and affirm the worldview and cultural identities of others (interactants), (Chen. G. and Starosat W 2000).

Samovar and Porter (2003) defines intercultural competency as the ability to acknowledge, respect, tolerate and integrate cultural differences. Intercultural communication competence is made up of three interrelated and interwoven aspects; interculture sensitivity, intercultural awareness and intercultural adroitness (Chen & Starosta, 1996).

The focus of this work is intercultural awareness but to achieve clarity and to avoid ambiguity, a précised definition of the other components will be necessary. Intercultural sensitivity is the affective form of intercultural competence. The ability to understand and appreciate cultural differences in intercultural

adroitness is the behavioural aspect of intercultural competence which emphasizes on the abilities that are required of persons to act effectively and efficiently in intercultural interactions (Samovar & Porter 2003).

According to Samovar and Porter (2003), intercultural awareness is the cognitive domain of intercultural communication competence. They defined it as the understanding of cultural forms, norms & practices that affects interactants' thinking and behaviours during intercultural communication. It is imperative to note that these concepts dovetail and are closely interrelated, but in actual practice they are isolated concepts. Here we will look into the concept of intercultural awareness with reference to how it affects and enhances intercultural communication management.

Changes have invariably affected every spectrum of our social life, the schools, workplace, social and political life. Thus, cultural plurality has become a normative phenomenon. Hence, to take cognizance of the plural cultural identities of interactants is the first step to attaining an informed global citizen. This enables an individual to identify and tolerate cultural differences and similarities and show mutual respect to other cultures. Thus, intercultural awareness is the basic prerequisite for multicultural co-existence and a multiculturally competent individual in the global community, (Boulding, 1988). It is a basic skill which reduces the likelihood of misunderstanding and conflicts in intercultural interactions.

According to Landis and Bhagat (1996), the importance of intercultural awareness in the effective functioning of the modern world have led scholars to

develop various intercultural training programmes to develop intercultural awareness skills Seidel, (1981) identified six common intercultural training programmes among scholars. These include, affective training, cultural awareness programme, behavioral, cognitive training, area stimulation training, and self awareness training. However, Brislin, Landis and Brandt (1983) are of the opinion that out of the six domains, only, cognitive training, cultural awareness training and self-awareness training are relevant to intercultural communication awareness. Cognitive training enhances understanding of cultural differences and similarities that exist among co-existing cultures. Cultural awareness training, enable individuals to understand aspects of cultural forms that are universal and culturally relative, while self-awareness training enhances the ability of individuals to identify the cultural forms and norms, that shapes the attitudes, opinions of interactants in intercultural communication.

Importance of Intercultural Awareness in Intercultural Communication Management

The importance of intercultural awareness in the present global world cannot be overemphasized. Our ever shrinking world in terms of space and time per-second demands people with the knowledge and skills in intercultural awareness to effectively interact and do business at the global scene. This is reflected in the various intercultural awareness training schemes in our colleges and universities the world over.

- Intercultural awareness imbues individuals with the basic idea that they are cultural beings and products and use this foundation as a premise to understanding the distinct features of other cultures in reference to how it influence the behaviours, opinion of others in intercultural interactions.
- Intercultural awareness informs individuals of the various cultural norms, forms and conventions that affects how people think and behave.
- Intercultural awareness is the cognitive dimension of intercultural communication – it helps in shaping the peoples opinion about their environment, through the understanding of the diverse cultural traits in the environment.
- Intercultural awareness, furnishes individuals with the cultural dynamics that exist in the society which, in turn reduces the level of ambiguities, uncertainty and suspicion in intercultural interactions. Intercultural awareness knowledge and skill helps sojourners and individuals to adopt and cope in new, strange and changing environment.
- Intercultural awareness enables individuals to understand the dimensions and cultural variables which help in shaping communication styles amongst various cultures of mankind.
- Intercultural awareness imbues one with the ability to look at culture from an insider viewpoint with empathy and transposition, leading to a better

understanding and flexible psychic disposition in intercultural communication.

In summary, intercultural awareness precisely is the cognitive attitudinal change which leads to the appreciation of the predominant cultural values, attitude, beliefs and norms in intercultural communication. Hence intercultural awareness entails attitudinal change and shift of mind from one's cultural frame of reference to another and gives ample room for positive comparison between cultures.

Sojourner Adaptation Strategy

The term sojourner refers to one who travel across cultural boundaries either to work, school, tourist and refugees. Thus, humans are cultural beings. Since man is a product of his culture, his world view, disposition, and communication patterns are coloured by the norms and values of his culture. Thus, every sojourner travels with some form of ethnocentric bias. It is therefore important that the sojourner drops his (er) ethnocentric ego and adapt to the communication style of that particular cultural setting. If a sojourner is unable to bury his biasness he or she will experience culture shock which result to hostility and stereotypes.

It is important to stress that a Sojourner need cross-cultural adaptation to enable him cope with the stress that come with culture change. According to Samovar and Porter (2003), adaptation is an umbrella term that includes, culture shock, assimilation, adjustment, acculturation, integration and coping. Adaptation, thus, is a significant mechanism which encompasses learning specific cultural skills, norms and values – learning the

new form of communication, not being judgemental on unfamiliar cultural practices etc. Adaptation situation, though complex and dynamic, is an indispensable process in intercultural communication. Adaptation leads to knowledge and learning of the cultural values and norms of the host culture, reevaluation, questioning, self-identity and adapting to the new cultural environment.

Challenges of Sojourner Adaptation in Alien Culture

A sojourner in an attempt to adapt to the new cultural environment is faced with some limitations and problems. These include the following:

Ethnocentrism: Human beings are cultural beings and products, as such; a “cultural ego” influences the way people perceive, experience and interact with the world around them. Ethnocentrism is the cultural biasness and spectacle through which people assess and judge another cultural values, norms and practices, as good or bad, right or wrong relative to their own cultural values, norms and practices. This attitude impede on the mind, thereby preventing people from seeing beyond their cultural normative standard of belief system and practices.

A sojourner must bracket his (er) belief system, reserve his (er) judgment and be willing to accept the differences in the various cultural form. He/she must be ready to perceive the host culture from an objective point when he/she encounter diverse custom and habits.

Language barriers: Language is the soul of culture. It is the vehicle through which cultural forms and practices are stored and transmitted from generation to generation. Thus, language system, communication pattern and behaviours can often be confusing and baffling to members of the other culture. And, if one who is unaware and does not understand the uniqueness of other communication patterns one is bound to have enormous problems. Hence, learning to speak the language of the host culture is an inevitable part of adaptation process. Thus, it is imperative for a long term sojourner and immigrant to learn the language as this influence his (er) inter-personal interaction and communication. A Sojourner and immigrant who is unable to understand and speak the host-culture's language suffer social alienation and segregation.

Disequilibrium: Adapting into a new culture is a bit stressful, although the levels of stress vary from individual to individual, depending on the emotional and psychological state of the person. This shock can cause momentary disequilibrium on a sojourner which may result to emotional and psychological depression, confusion and anxiety. A Sojourner must device means of coping and managing the differences that she or he encounter if he or she is to effectively communicate and interact.

Level of knowledge: The level of a sojourner's cognitive ability determines his(er) ability to effectively adapt to the host culture. A sojourner's entry behaviours on general and specific cultural knowledge will help in a

great way in the adaptation process. A person wishing to engage in a sojourn need to make steps to have knowledge of the culture he or she intends to visit.

Adaptation Strategies

Acquiring the necessary knowledge and skill before intercultural contact is an important ingredient for adaptation in intercultural communication. A sojourner must never presume that his(er) communicative behaviours and knowledge will suit in, in every cultural environment. Thus, attempt to acquire cross-cultural knowledge, *apriori* cultural contact is very essential. Of the two approaches to intercultural communication, culture-general approach should be prepared to culture-specific approach-due to the inherent limitedness and narrowness in scope, if cultural-specific approach. The view is canvassed by Samovor and Porter (2003). According to them, culture general approach provides people with broader knowledge of cultures. Culture-general approach, explores cultural traits, practices, norms and behaviours which are common to several cultures. Thus, sojourner entry behaviours are of utmost importance in the adaptation process. The process of learning the language skill and other basic cultural traits that enhances adaptation in intercultural communication could take place before cross-cultural contact or during the process of sojourning through the following means, formal education, personal reading of books, videotapes, etc.

Personality traits: Personality traits of openness and mental flexibility are influential indices in cross-cultural adaptation effectiveness. Openness and mental

flexibility is the ability and willingness to accommodate and suspend judgment inference to previously held opinions and beliefs, practices, norms and values. This implies exercising restraints or having flexible outlook towards the inherent changes and differences that exist in other cultural traits and communicative behaviours. It is a form of caution, or the antithesis of ethnocentrism. It upholds the view that culture is a circumscribed phenomenon peculiar to societies, and dependent on the people's cosmology and ecosystem. A sojourner must come to the realization that, there are many and different ways to achieve a goal or destination, and as such should be willing and ready to accommodate and adapt into his(er) host culture.

The amount of time spent communicating: The most effective adaptation strategy in intercultural communication is the frequency and length of time a sojourner spends interacting with the host culture. It is important to note that although insight and knowledge can be attained through formal education, personal reading of books, etc., first hand information and practical knowledge can be gained, mostly through interaction with people from the host culture. After all, folk psychology says "practices make perfect". Practical interaction increases a sojourner's insight and understanding of the cultural traits of the host culture. In essence, important information about the culture, cultural nuance, communicative habits, non verbal cues, the slangs, customs and norms are better learnt and appreciated through face to face or inter-personal interaction and communication. Summarily, practical

communicative experience leads to overall understanding and effective adaptation.

The police and immigration in inter-cultural communication management: Inter-cultural communication management and inter-cultural human resources management is a contributory indices for internal security in the society. Every society is a product of its culture. Thus, government policies and ideologies are but a byproduct of their culture. Consequently, all the social structures are therefore macrocosm of their cultures. The police and immigration are the two institutions that are entrusted with the task of internal security control in every nation and society. While the police force activities are more confined within the nation, that of immigration are more at the borders and entry point into the country.

It is important to note that the police and immigration organizations have a specific culture. This determine their sets of assumption, rules of behaviour, communication pattern, etc. Just like the other sub-sectors of the society the Police and Immigration culture are embedded in and deep seated in their respective national culture, with some variation from society to society, because of the different culture traits in every nation. However, it is pertinent to note that the professional culture, task, work situation and terms of reference of the Police and Immigration in most countries are similar. It is the internal dynamics within the specific cultures that drives the workings of the police and immigration organizations. Thus, in discussing police and immigration in intercultural

communication management, the following questions confront us:

- How does cultural differences impede on the smooth running of the police and immigration agencies?
- How can the resulting effect be managed in order to maintain internal and external security and gain from the cultural differences?

From Ulrich Koch's (1996) thesis, inter-cultural management skill is necessary for effective policing and immigration services in plural societies. Therefore, we can hypothesize that a police and immigration command with adequate knowledge and skill in intercultural communication management is key to internal and external security, economic growth and social and political stability in the society.

The ever increasing influence of globalization, not only of the economy, but also of trans-border movement of persons from different cultural backgrounds has brought about attendant social problems with it. The attendant social problems have impressed upon the police and immigration service personnel to act more, and more often in intercultural situations. Intercultural situations according to Ulrich K. (1996) "are social interactions in which behaviour is influenced by the fact that one person's assumptions, values and habits encounter more or less unknown assumptions and values of another person with a different cultural background".

The police and immigration commands with an efficient knowledge and skill in intercultural human

resources management are better equipped to handle intercultural situation and social interactions. They will be in a better place to theoretically and practically understand the basic assumptions, values, experience, habits and traditions of the sojourners they encounter.

Intercultural human resources management skill is a proactive step to crime and security control. Although various nations and societies have their legal instruments to fight crime and insecurity, this alone seems not to be effective enough to meet the new challenges of intercultural situations and interactions. Intercultural communication still serves as an additional instrument that orientates the police and immigrations on the cultural background of the actions and behaviours of sojourners. This enables them to understand the behavioural traits of sojourners – monitor and intervene promptly to avoid actions that could lead to insecurity in the society. Intercultural human resource management and communication knowledge transcends the mere legal frame work that guides the services of the police and immigration organizations. Such knowledge and skill makes it relatively easy for the officers to understand and analyze the mentality and differences of the cultural influences that shape the personalities in intercultural situations and interactions.

Intercultural communication knowledge clarify perceived cultural differences and reduce difficulties in police and immigration operations, especially as it concerns people in alien culture and social systems. An intercultural conscious police and immigration have the ability to improve upon its strategies, strength, efficiency, shortcomings and flaws in the administrative

culture of the units and command. Therefore, intercultural awareness and management enhances self appraisal and gives the chance of recognizing the limitations of their method of operation towards improving upon them, to meet the present realities. Immigration and police officers with sound intercultural communication knowledge are better armed to deal with intercultural problems, especially, when the concerned persons in a matter are foreigners. Competencies in intercultural communication management skills are needed in the interrogation process, in the investigation of organized crime – gangs organized in respect to nationality and ethnicity; in the role of culture in relation to crime and violence associated to age and sex.

Ways to Improve the Intercultural Management Competency of the Police and Immigrations

For the police and immigration to efficiently discharge their duties, given the cultural plurality of the emerging global village, they have to be equipped with basic knowledge and skills in intercultural communication management. This can be achieved through the following ways:

- Joint training of police and immigration officers from different countries and cultural backgrounds,
- Themes and topics in intercultural communication should be incorporated into the training curriculum of the officers.

Joint training of police and immigration officers acquaints them the understanding of the cultural

mentality and differences in the various cultures. This improves and enhance their competence in intercultural communication knowledge and management strategies. It further prepares them to handle intercultural dimensions of crime control and prevention, with reference to the given cultural backgrounds. Education in intercultural communication leads to intercultural awareness and competence – necessary to reduce cultural bias, arrogance, cultural label, stereotypes and subjective outlook of people and cultures.

Conclusion

Intercultural communication management is a complex and dynamic phenomenon. It occurs in a broad spectrum of historical, economic, political, social and cultural contexts and, it is characterized by distinctive social norms and practices. The shrinking of the world in terms of time and space as a result of globalization, information technology and scientific development have led to the convergence of the world populations into one small global village. This has led to increased cross-cultural contact.

The result is that toleration of cultural plurality has come to be accepted as a way of promoting peaceful coexistence. Therefore, knowledge and skills in intercultural communication management have become necessary prerequisites for doing business and interaction in all spheres of life. In sum, the basic skills of intercultural awareness and competence are the ingredients for peaceful, successful and harmonious life in the globalised world.

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CHAPTER FIFTEEN

Intercultural Communication Management: The Roles of Police and Immigration

Otu A. Ekpenyong

&

Saturday T. Nbeta

Introduction

Globalisation and religions and their drivers have vandalised cultural boundaries; and cultural isolation has given way to interdependence and interconnectedness. In intercultural communication process there are confrontations, challenges, culture shock and wrangles. Again, the police and immigration either exacerbates or ameliorates this interplay. It is the place of the Police and Immigration that this paper seeks to discuss, and propose a few theoretical framework to use in managing the interplay among peoples and their cultures so that intercultural communication can be successful.

Commerce, politics, religions, and technologies introduce and sustain a steady interaction among people of diverse cultures. People now live in a kind of global village. This interconnectedness has vandalised the walls that had existed and hindered varied inter-relationships among diverse cultural peoples. Thus, globalisation, information technologies, music, art, pilgrimages and the media have brought the world that used to be apart closer. People and activities or ideologies have become more connected. With this, cultural walls are falling off, enabling people to interact

with one another in less than no time. With almost any passing minute, cultures interact: inter-marry or collide. Thus, it is now possible for people to experience or have a fill of the culture of a people or places they have not actually met or travelled to. This multi-interaction among people of different cultures is herein referred to as *intercultural communication*. This presupposes that both peoples and their cultures communicate or inter-relate.

However, this steady communication, noticeable or not, can never go on without its attendant challenges. This substantiates the claim that all fears have not diminished among different cultural people as they inter-relate, and that there are still cultural wrangles.

Therefore, amidst the fast depletion of isolated and mono-cultural lifestyles, what ought to be the proper pre-condition for the success of these interplays? There are a number of factors and theoretical standpoints that work for and against the proper management of those cultural interplays. Until this management is effective, there will continue to be serious frustrations in inter-cultural relations and communications. So this paper seeks to work to establish the paradigm for this success.

Consequently, researches that aim at enriching inter-cultural communication will have to avoid a few in-roads to genuine marriage among cultures. Like Jens Allwood (1985) observes, this research ought not to be stereotypical in descriptions. Not only will inter-cultural communication studies focus on national cultures, but they need to be down to earth and focus on sub-national groups and individuals as well. This is

important because this stereotypical description is a misleading and biased generalisation.

Secondly, social identity and ethnicity can affect inter-cultural communication. This would arise when groups or individuals galvanise themselves together around particular cultural identities or properties. This can lead to any form of fundamentalism, nationalism or patriotism. It can also be in the form of sex, religion or political ideology. This ideological position or adherence without objective reflection can lead to hasty assumptions which is antithetical to inter-cultural communications.

Thirdly, culture is linked with the activities of a people. Proper understanding of the different activities and behaviours of the people will better explain their cultures and this will evoke great broad-mindedness in communication and relationships.

Definition of Terms

Intercultural communication

We need to state here that though “*intercultural*” may at times be used synonymously with “*cross-cultural*”, both terms do not always share the same connotation all the time. The latter most suitably describes comparison of cultures while the former denotes the interplay between more than one cultures. Intercultural communication is an interplay between people of different customary beliefs and values, which is the main denominator of effective human co-existence on earth.

In this context, one can briefly characterize communication as the sharing of information between people on different levels of awareness and control. We

need to emphasize the latter since, in an intercultural context, this can become a problem particularly with features in which people have low degree of awareness and find it difficult to control. Examples would include the ways in which we show and interpret feelings and attitudes.

It is pertinent to briefly explain *culture* here as a booster to our understanding of *intercultural communication*. Kroeber and Kluckholm (1952) posits that the term “culture” refers to all the characteristics common to a particular group of people that are learned and not given by nature. That the members of a group have two legs is thus not a cultural characteristic but a natural one, while a special but common way of walking would probably be cultural. Following this, they propose that culture possess four (4) dimensions; namely:

- (i) Patterns of thought – the people’s ways of thinking: their factual beliefs, values, norms, and emotional attitudes.
- (ii) Patterns of behaviour – the people’s ways of behaving: how they speak and talk, carry out commercial activities either at individual or interactive level.
- (iii) Patterns of artifact – the people’s ways of arts, manufacturing and building.
- (iv) Imprints in nature – the people’s natural surroundings, agriculture, trash, roads or human habitations.

In fact, culture is a people’s way of transforming nature. Thus, we may speak of a culture or a sub-culture when

one or more of the above features are connected with a certain group of people. In this context, we can speak of male or female culture, business culture, workers culture, etc.

With globalisation and all its accompaniments, exclusive and independent existence has given way to inter-dependence. Various individuals of diverse cultural influences now interact to share meanings and values. The interaction can be inter-ethnic, nationalist and ideological in nature. It is this marriage of two or more cultures that scholars refer to as *inter-cultural communication*.

Samovar *et al.* (2007) posit that this is the interaction that results in communication when the messages sent across have been consumed by members of the other cultures. People with different cultural symbols, identity and values or meaning engage one another in an unavoidable interaction by passing very useful messages across with a view to establishing relationship and integration. This is intercultural communication.

Perception and pattern, behaviour and attitude as well as meanings and interpretations of culture elements vary from culture to culture. This fact establishes the cogent need for inter-cultural communication to at least reduce rift and wrangling among people, particularly of inter-cultural affiliation.

Though culture is the total way of life of a people, with existing or emerging cultures, there are always people of influence that seem to be the major driver of the people's culture. These people champion the course of the culture for others to follow. These influential figures can be at ethnic, regional, national or global

levels. For instance, in Nigeria, the Hausa, Igbo and Yoruba appear influential in the communication of their cultures than others. In the same way Americanisation is the main driver of what is masqueraded as globalisation. Because they control how other members of that culture and those intending to interact with the ethnic, regional, national or global culture communicate. This will either be for healthy interaction or polarisation.

More so, religion, media, art, the police and immigration are key players in this inter-cultural communication. They play prominent roles in the management of inter-cultural communication for maximum success. However within the purview of this paper only the police and immigration will be discussed.

It is pertinent to state here that inter-cultural awareness is a principal element for success in the interaction of cultures. Also, sojourner adaptation is vital. All this will galvanise to produce effective managerial skills to handle inter-cultural communication in order to reduce cultural crises and negative interplays.

The Police in Intercultural Communication

Intercultural communication and globalisation with their many advantages also aid in the spread of crimes. Thus, in order to achieve effective intercultural communication and cultural management, the role of the police cannot be overemphasized. To properly situate the police in intercultural communication and interaction management, let us examine in details the functions of the police. The 1861 Police Act and the

Code of Criminal Procedure (CCP) – 1973 states the following as functions of the police. We also identify the functions to have direct implications on intercultural communication. They include:

- Executing all orders and warrants lawfully issued to the police officer by any competent authority.
- Collecting and communicating intelligence affecting the public peace to the competent authority.
- Preventing the commission of offenses and public nuisance.
- Detecting and bringing offenders to justice and apprehending all persons whom the police officer is legally authorized to apprehend.
- Inspecting drinking-shops, gaming houses and other places of resort of loose and disorderly characters.
- Laying any information before a Magistrate and applying for summons, warrant, search warrant, or such other legal processes against people committing offences.
- Taking charge of unclaimed property and disposing it subject to the Magistrate's order.
- Regulating public assemblies and licensing of the same. Stopping processions that violate the conditions of a license.
- Keeping order in public roads, street, thoroughfares, ghats, landing places and at all other places of public resort and preventing obstructions on the occasions of assemblies and processions on the public roads or in any other places.

Imperatively, the police enforce criminal law, maintaining law and order and investigating crime. It

provides check so as to keep the peace of the people and community under control. It also ensures the administration of justice, handling the safety and liberty of both citizens and sojourners. With this, ill-equipped police officers deficient in training in intercultural communication will mar the functions and duties of the service. Instead of promoting peace, inter-governmental and intercultural communication, they will truncate and jeopardize the process and procedure. Thus, effective intercultural communication can either be enhanced or hindered by the efficient performance or poor performance and /or prejudiced disposition of the police officers, respectively.

The Immigration in Intercultural Communication

In this section, a few functions of the immigration will be discussed in connection with intercultural communication management. The immigration facilitates lawful travel and commerce across the borders of states. But sometime, cultural sentiments and prejudices affect the above functions. This is seen in the management model and co-ordination at the airports as people either go through immigration screening easily or find it difficult. A preconceived negativity about a particular people can occasion in this; or sometime transference of cultural war.

The Executive Office for Immigration Review (EOIR): this Agency is responsible for the expedition of actions to improve the quality of services rendered at the immigration. This they do through the accurate automation of relevant technologies to strengthen and enhance their enforcement activities. But poor managerial control of this agency drags behind

immigrants, even those on genuine mission and pursuing worthy course.

Secondly, the immigration is designed by Act of Duty to re-engineer the naturalization process to make intercultural relations effective. This is actually intended to boost the integrity of the naturalization application process and the service delivery to those seeking the process. But statistics of official complaints at various report zones of the immigration have proved drastic failure in accomplishing this task on their part since 1998. One way this fails to realize productive intercultural relation is in the deployment of officers. It appears the management Board does not exercise great oversight over the quality of officers that should be saddled with this sensitive task, especially on the account of their training in intercultural communication. Issuance of naturalization certificates are delayed unnecessarily, thereby frustrating intending sojourners.

In addition, the 1998 Act of the United States Attorney regulating the Immigration Border Duty states that the function of the immigration includes to:

... secure the Land Border, Ports of – Entry and Coasts against illegal migration through effective use of technology and personnel resources focused on enhancing the deterrance to entry and apprehending and removing those who attempt to enter Illegally.

Unfortunately, records at the Attorney's offices subscribe that immigration accounted for about 21 percent of all criminal cases filed in the United States in

1998. Detecting and apprehending illegal entrants have not been very effective. With all fairness, this presupposes that there is a lot of compromise out there. This illegality is not without its consequences on intercultural relations.

The Act Law also states that the function of the Immigration is to:

Maximize deterrence to lawful migration and enforce Immigration Laws within the interior of ... through effective co-ordinated use of resources to reduce the incentive of unauthorised employment and assistance; remove deportable/inadmissible aliens expeditiously; address interior smuggling and benefit and document fraud; and increase intergovernmental cooperation and the integration of activities among Law Enforcement entities at all levels of Government.

On the contrary, in many Borders immigrational activities aid and abet illegal migration. As if this is not enough, inter-governmental and intercultural cooperation are seen to have been grossly affected in negative ways. This is premised either on negligence of duty or outright cultural biases.

In addition, in Nigeria the Immigration performs the following functions that impact directly on intercultural communication:

- The issuance of visas to foreigners to legitimate their stay in Nigeria.

- Monitoring and checking of immigrants visiting or coming to sojourn in Nigeria.
- Keeping surveillance over expatriate multi-nationals to ensure they fulfill their obligations to the nation.
- Provision of quota to indigeneous companies that need the services of expatriate to ensure the right condition of service.
- Provision of temporary work permit to expatriates to enable them do a short-time job in the country.

Principles of Cultural Management

Stella Ting-Toomey (1991), posits that conflict is inevitable in all social and personal relationships. However, for effective management, the conflict will have to be put under control. Thus, intercultural management requires a few strategies and skills.

- Firstly, a deeper and objective knowledge of cultural variability is required. This refers to cultural variations, difference and similarity, with respect to core value characteristics. This knowledge helps, especially in cross-cultural conflict negotiation process.
- Secondly, extreme cultural assumptions will have to be avoided. Assumptions lead sojourners and even other people to cultural violation that precipitates cultural conflict. Toomey (1991) states that: “when individuals from two contrastive cultures meet one another especially for the first time, they typically communicate out of their culturally based assumption beliefs, stereotypical images of each other, and habitual communication patterns”. It is this assumption that creates anxious anticipations

that will in turn create conflict. However, if this is understood from the onset and put into proper perspective, the conflict may be nipped in the bud.

- Thirdly, one has to improve on the knowledge of worldviews so that core cultural values, similarity and difference will be understood in global context and situational perspective. In cases of an existing cultural conflict requiring skilled managerial processes, then one will have to be proactive in handling the situations. Again, both victims and managers will have to be both sensitive and tolerant in their behaviours. With this, negotiation will be achieved.

No doubt, every human community or society has its own culture. To have effective communication and goal inter-relationships that will promote success over a long-term, culture ought to be managed effectively. Cultural management is therefore designed to help people define their culture and understand how it affects behaviour, communication and inter-relationships. In the pyramid of organisational development, cultural management is seen as one of the six key factors that helps to bring lasting success in people's relationship.

Scholars have posited that culture management, amongst other issues, aims at:

- Identifying what the culture really is, as against what others' interpret it to be.
- Ascertaining what the culture should be so as to promote behaviour, consistent with intercultural communication.

- Developing plans that will be able to blame the culture and the people's disposition to change situations and factors.

One of the very important steps in cultural management is "data collection". Either sojourners or students of culture will have to collect information about the new culture for adaptation and for study. This can be done by interviews or/and conscious observance of the culture and its people.

The collected data about the culture will have to be properly surveyed and objectively analyzed. Through this, the sojourner or student will be able to synthesize the core elements, gaps, structures and possible procedures prevalent in the practice and changes of the culture. This will help in the development of management strategies in handling the culture.

Conclusion

Intercultural communication is not alien to humans and will always continue to exist. The various processes and procedures for adaptation and awareness ought to be grasped by global citizens, sojourners and cultural conflict managers. More so, there is need to re-orient and re-position the police and immigration towards efficiency in intercultural communication management. This is because their functions are too crucial and inevitable to secure effective intercultural contact and relations in this global world.

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CHAPTER SIXTEEN

Public Policy, Cultural Factors and the National Orientation Agency

Ngozi N. Iheanacho
&
Franca N. Madumere

Introduction

The focus of this paper is on public policy, cultural factors and the role of National Orientation Agency. A study of this nature has become imperative because personal assessment reveals that, the nation's rich, cherished and dynamic culture is presently experiencing pressure from the effects of globalization and western civilization. There is urgent need to stem the current tide of cultural erosion that threatens our heritage as a people, the need to end the continued trend of cultural erosion. The nation and its people stand the risk of losing their unique identity, if pressing measures are not taken. The only sure way to achieve these goals is the sustained cultural exposure of Nigerian populace, especially children.

However, a lot of work has been done in research, documentation, systematization and preservation of cultural heritage as shown in the National Cultural Policy, but palpable lack of communication between the government and the masses still exist. There is still lack of proper orientation, sensitization and mobilization of the citizenry towards the realization of these policies. The questions that agitate our minds are; what is public policy on cultural factors? What has the NOA done so

far to sustain the exposure of Nigerians to these factors? What do we even mean by National Orientation Agency?

Public Policy

Public policy refers to an attempt made by the government towards addressing a public issue through the institution of laws, regulations, decisions or actions pertinent to the problem concerned. Ayaka (2012) defines public policy as that which pertains to the body of laws and statutes that regulate all facets of national life. Public policy usually spell out the ways and means by which government intends to address a particular issue.

Wolf Roberts (2012) considers public policy to be government action which is generally the principled guide to action taken by the administrative or executive branches of the state with regard to a class of issues in a manner consistent with law and institutional customs. In the same vein, Kilpatrick (2012) observes public policy as “courses of action, regulatory measures, laws and funding priorities concerning a given topic promulgated by a governmental entity or its representatives”.

Public policy emerged as an academic discipline in 1922, when Charles Mariam, a political scientist, sought to build a link between political theory and its application to reality. Its studies mostly focus on areas dealing with problems within government management, administration and operations, some of these topics include economics, programme evaluation, sociology, political economy and public management.

Surhone (2010:63) noted that as an academic discipline, public policy is studied by Professors, Masters, Doctoral and Degree students at public policy schools of major universities throughout the United States. The scope of public policy covers such numerous issues as crime, education, culture trade, foreign policy, health and social welfare, waterways etc. Its process or stages follow the three steps of agenda-setting, option-formulation, and implementation. Three key factors are identifiable in the creation of new public policy – the problem, the player and the policy.

Cultural Heritage and Development in Nigeria

Cultural heritage is widely recognized as the most important input in defining the national and ethnic cultures in Nigeria. Nigeria inherits great cultures of the Benue, Plateau, but also an impressive body of plastic, music and literary arts. All Nigerian governments, not withstanding their political backgrounds and developmental orientations, proclaimed their intention to preserve cultural heritage and allow for its full recognition.

The Federal budget has continued to cover both the planning and financing of cultural activities as well as main inputs in cultural infrastructure such as building of museums, theatres, stadium, establishment of libraries, hosting of large festivals etc, for support.

The Federal fund also assist in the development of arts and drama by providing artists with fellowship, study grants for travels and purchase of costumes. Thus, Nigeria is among the countries which have training capacities and, could organize either formal

(University) or informal training for cultural action through seminars, workshops etc.

Cultural industries such as television broadcasting, publishing and reading, broadcasting and film-making have all proved to be powerful means for the emancipation of ethnic cultures and values. These develop either as a state monopoly, or as public or private industries. The ownership structure is clearly reflected in the development of cultural industry.

Culture Defined

Culture is seen as anything passed down through generations; music, tools, language, art, clothing, tradition, beliefs, food etc. Perhaps the most widely quoted definition of culture is that of E.B. Tylor as cited in Nettle (1983:132) that culture is that complex whole which includes knowledge, belief, art, law, morals, customs and any other capabilities acquired by an individual as a member of society.

Peter and Olson (1996:268) suggest that culture should be seen as the meanings that are shared by (most) people in a social group. Each society establishes its own vision of the world and constitutes or constructs that cultural world by creating and using meanings to represent important cultural distinctions. The content of culture includes beliefs, attitudes, goals and values held by most people in a society. It is a learned behaviour acquired over the years which can be transmitted from generation to generation.

Cultural Policy and Cultural Development in Nigeria

With the constant restructuring of ministries, departments and agencies the administration of culture

is not confined to one ministry or department. The Federal Department of culture is responsible for the formulation and execution of the national cultural policy, for financing and promotion of all national cultural relations. The National Council for Arts and Culture encourage and develops all aspects of Nigerian cultures and interacts with private or public organizations. Other Federal bodied partly involved in cultural life and policies are ministry of Information and Ministry of Education.

Different cultural sectors are covered by the statutory bodies at the federal level, such as the following: National Commission for Museums and Monuments, National Library of Nigeria, Centre for Black and African Arts and Civilization, National Gallery of Modern Art, Federal Radio Corporation of Nigeria, Nigerian Television Authority, Film Corporation of Nigeria. The Federal Ministry of Culture and Social Welfare is in charge of Co-operation and Co-ordination among various bodies at the National, State and Local Government levels.

The promotion and development of culture is the exclusive responsibility of each Nigerian State, although the Federal Government finance and offer administrative support to each state, for culture development. State or local government authorities have all established State Arts Councils, as the law requires. These Arts Councils have the responsibility to develop, administer and promote state cultural policies.

The National Orientation Agency

National Orientation implies directing citizens toward what is considered worthwhile and socially desirable.

Afigbo (1994:23) defines National Orientation as positive socialization. He says that it involves the inculcation into citizens, those values which are perceived likely to promote national survival, political stability and economic and social development, a situation which in turn is supposed to maximize satisfaction, contentment and happiness in the citizens.

Orientation literarily implies familiarization with and adaptation to a situation or environment. Ezeani (1994) summarizes orientation as:

Preparation for effective life in future through habit formation, acquisition of skills and internalization of value laden concepts, principles and theories. National Orientation Agency, therefore, is that charged with the duties ranging from enlightenment, engendering mass participation to mobilization and overseeing and inculcating in the people certain values. In their mobilization efforts, such organs like media houses, youth organization and town criers etc are used.

Brief History of the National Orientation Agency

The National Orientation Agency was established by Decree 100 of 1993. To establish the Agency, the Decree merged three significant organs of government namely: the Public Enlightenment (PE), the War Against Indiscipline (WAI), and National Orientation Movement (NOM) divisions of then Federal Ministry of Information and Culture with the Directorate for Social Mobilization, self-Reliance and Economic Recovery (MAMSER). The rationale for the merger was to

harmonize and consolidate efforts and resources of the government in the fields of public enlightenment, social mobilization and value re-orientation.

Vision Statement of NOA

To develop a Nigerian society that is orderly, responsible and disciplined; where citizens demonstrate core value of honesty, hardwork, and patriotism, where democratic principles and ideals are upheld; and where peace and social harmony reigns.

Mission Statement

To consistently raise awareness, provide timely and credible feedback, positively change attitudes, values and behaviours accurately and adequately inform, and sufficiently mobilize citizens to act in ways that promote peace, harmony and national development.

The Agency has a three-tier structure aligned to the federal set-up. Accordingly, it is made up of the National Headquarters, 37 State/FCT Directorates and 774 Local Government Offices.

Key Mandate Areas

The enabling Act establishing the Agency outlined a number of objectives to be achieved and functions to be undertaken. However, these objectives and functions can be summarized into the following key mandates:

- Public Enlightenment and Social Mobilization
- Value Re-Orientation and Promotion of Core national values
- Political and Civic Education
- Peace Education and Social Justice
- Feedback

Having acquainted ourselves with a brief history and key mandate areas of the National Orientation Agency, we shall now assess the activities and role of the Agency so far. We shall also identify areas of problem or challenges in the activities of the Agency, towards achieving the set goals in the pursuit of Nigeria's cultural identity.

The Role of the National Orientation Agency in Managing Nigeria's Cultural Policy

The Agency's approach to dealing with issues of pluralism of culture and value re-orientation is mainly pro-active. This is because central to the mitigation of their negativity is the issue of attitude. As it is said in the Agency, "Attitude Matters" in every aspect of life. Thus, in two similar situations, it is the attitude that makes the difference. For instance, both Nigeria and America are pluralistic states. However, the extent to which each has achieved national integration is determined essentially by the attitude of its government and citizens.

It is instructive to mention here that while it is easy to destroy values and attitudes, building them is always an arduous task. Bearing this in mind, the Agency has ensured that ultimate objective of every programme designed, aims at eliciting some definite behavioural change. Another fact to be mentioned is that the task of value re-orientation is a collective responsibility which must necessarily involve all social institutions. Arising from the foregoing, the Agency has been playing its vanguard role through the implementation of the following programmes:

Promoting Nigeria's core values

Whereas there are differences amongst Nigerians, there are equally values that have kept the nation together. The role of the Agency in this campaign is the de-emphasizing of vices which tend to divide the citizens and rather emphasize values that bind them and promote their commonality. The National Orientation Agency also uses jingles and slogans in its orientation, and mobilization work. Such great slogans as "Do the Right Thing", thus "...if you are a tailor sew well;... if you are a trader, trade well. This reminds us of the slogan once unveiled by the former Director General of NAFDAC, Prof. Dora Akunyili; "Nigeria great nation... Good people". Her soul aim of this was to rebrand Nigeria.

Preservation of Nigeria's cultural heritage

The National Orientation Agency performs the function of enlightening the general public on Government Policies, programmes and activities towards preserving the nation's cultural heritage and identity. The agency sensitize parents, teachers and institutions of learning to always teach Nigeria's cultures and history to their children and students to stem the current tide of cultural erosion that threatens our heritage as a people.

Nationwide survey on Nigeria's core values

In 2008, the Agency undertook this survey ostensibly to identify core values held by Nigerians and the values peculiar to different sections of the country. The idea was to provide a comprehensive and documented data base that would provide a guide for the Agency's value re-orientation programmes. The findings of this survey

have been documented in a book which` was launched in their National Institute in 2009.

Promoting the dignity of our national symbols

The Agency plays this role by acquainting Nigerian's (especially students and pupils), of the various national symbols such as the Nigerian National Flag, the Coat-of-Arms, the National Anthem and Pledge. The National Flag is the symbol of authority and tells about our collective history and aspirations. The Coat-of-Arms, they stress, portrays our strength and dignity as represented by the eagle and the horse. The National Anthem and the Pledge command and redirect the loyalty of Nigerians to their fatherland.

Feedback to government

The Agency has a strong feedback mechanism which it uses to provide government with credible information on people's feelings and reactions to policy issues. With regards to our subject matter, two Reports are relevant.

(i) *The pulse of the nation report*: This is a fortnightly report which encapsulates the reactions of people to government policies and programmes in all the tiers of government. The report, which originates from the Chief Orientation and Mobilization Officers (COMOGS), to the state and Federal levels, also serves as a feedback channel through which the citizenry contribute to policy-making and governance.

(ii) *Special report*: This is a periodic report of spontaneous issues, incidents and events of special national interest and sometimes, are of an emergency

nature, thereby requiring immediate intervention. This very important report is usually not of routine process. It is expected at any point in time and is, therefore, circulated accordingly within 24 hours. These reports have no doubt been found useful by government in addressing a number of issues. On account of this important function the Agency is a member of the Joint Intelligence Board (JIB).

Forging government/civic society partnership

In order to remove distrust and build mutual confidence, respect and synergy between the government and the civil society, the Agency provided a platform which made it possible for both of them to interface and even engage in constructive partnership, today many of the civil society organizations are able to work with the government and communities in dealing with the issues of governance, gender, community development, peace building, conflict management, human rights, health education, youth empowerment and a host of other issues and Government programmes that promote national cultural heritage.

Challenges of Public Policy

The most significant observation that can be made about the Nigeria's public policy space is the near complete absence of engagement by citizens and the private sector in the policy-making process. A study of the policy environment in other countries (advanced or rapidly advancing), across the globe reveals the underlying feature that the policy-making process is enriched by the active participation of the private sector and policy-focused "think tanks". For instance, America

has over 1,100 think tanks. China, despite its supposed communist ideological leanings, has over 2,500 policy research institutes, about 70 of which are comparable to think tanks in more advanced economies, impacting on public policy. Nigeria in contrast, will struggle to produce five public policy focused think tanks in operation and none with any pervasive public policy impact.

Again most Nigerians will readily agree that the best minds we have in this nation are in the private sector and that, unfortunately, the worst of us have somehow managed to gain a stronghold on political power. Yet the so-called “best of us” in the private sector curiously refuse to participate in the process of policy development. In a nutshell, it is these ‘worst of us”, in Abuja, and the technocrats who support them that determine and control the lives of Nigerians through the national policy, more than could be imagined.

Unfortunately also, those who frame the issues to be addressed by policy often exert an enormous amount of influence over the entire process through their personalities, personal interest, political affiliations etc. The bias is extenuated by the players involved. The final outcome of the process, as well as its implementation is, therefore, not as effective as that which could result from a purely rational process.

Another challenge of public policy space in Nigeria is the massive lack of depth, size, capacity and the abject lack of cohesion and soundness in the extant public policy portfolio. This state of affairs has resulted to the proliferation of conceived bills, suffused with half-baked sophomoric notions that reward one sector at the expense of the overall growth of the Nigerian

nation. For instance, the Obama health care bill came to about 3,000 pages simply because of all the complex factors that needed to be considered. Nigeria's equivalent healthcare bill barely hits 60 pages. Though it is the substance, and not length that matters in a bill. Yet, the length of a bill does provide us with some sense for what considerations have gone into the bill. Bad communication elicits resistance to some policies.

Challenges of the National Orientation Agency

- One of the challenges facing the NOA in its job is the contemporary total breakdown of our family system. The family is the unit of a society and if anything is wrong with the family, the shock wave will be transmitted to the wider society and all will not be well. Families no longer perform their traditional functions of cultural values vanguard and this is traceable to the joblessness of most Nigerian fathers and even delayed pensions of retired fathers. How can parents who depend on their school-drop-out child for bread ask questions when such a child comes back with a jeep and tons of money? All the calls of the National Orientation Agency, for families to champion the teaching of culture to their children fall on deaf ears.
- Part of the problems of the NOA comes from the ruling class who are supposed to champion national orientation. Thus, our rulers do not allow any programme that challenges their lifestyles and demands their accountability to the people to see the light of the day. This choice is not elegant, it is borne out of selfish desire, it kills the spirit of

orientation and dwarfs the growth and future of the upcoming ones.

- The negative impact of our satellite televisions is another area of challenge to the National Orientation Agency. The same proliferation of satellite televisions which is a factor in enlightenment, orientation and mobilization of the masses has also brought untold woes to our youths and children. The TV programmes that beam to the nation corrupt the minds of our children and breaks down morals. For instance, disrespect, skimpy/nude dressing, violence, armed-robbery, kidnapping, cultism, drug abuse, drunkenness and brutality are all imports from western television programs; and they tend to rubbish the effort of the NOA.
- Cultural diversity and ethnicity is also a challenge to the National Orientation Agency in Nigeria. In spite of efforts to promote unity, national cultural integration and patriotism, strong regional dichotomies continue to exist in our polity. National Orientation issues are mostly seen from the perspective of either North/South or Christian/Muslim. This has not allowed grassroot orientation. No ethnic group wants to be left behind in the affairs of the nation.

Conclusion

Nigeria is no doubt, an immensely blessed country, but it is also a remarkable culturally complex nation. It is also true that getting public policy right has eluded the nation due to lack of mechanisms needed to balance the

plethora of interests. Thus, the need for the integration or at least, the consideration of factors such as ethnicity, religious balancing, geographical balancing, environmental sustainability, social advancement, poverty reduction, social equity, gender balancing etc, makes the policy creation process in Nigeria much more complex. If Nigeria is to advance, then the nation's best minds must commit themselves in a more deliberate manner to the task of policy making.

The implication of the above situation is that the next wave of economic growth in Nigeria will not come until we address the challenges we face in the public policy space. If we get public policy right in Nigeria, then we would have fundamentally corrected all that is wrong with our system at the very core; and getting it right requires that the nation's talented private sector actors and concerned citizens' group begin to organize themselves for effective participation in the process of policy development and advocacy.

A national re-orientation is needed and those ruling Nigeria must champion it. The federal government and the state counterparts have much work to do; to revise our cultures and institute a nationwide national orientation instead of the much talked about external "rebranding". The various organs of information have to be mobilized for this important assignment. Our leaders must change their lifestyles that do not promote discipline, hard-work, patience, love for one another, integrity, morals and our time-honoured cultural values.

- The National Orientation Agency should as a matter of urgency, draft their men to the villages and begin a thorough grassroots orientation from the schools. Most of the adults we see today may be willing but are too challenged to be real.
- The children are the Nigeria of tomorrow. Let us nip them in the bud by empowering parents economically to educate them well at home. This will bring the re-branding of Nigeria to the hearts, minds and souls of every one, sooner than later. The NOA should evolve programmes that would bring us back once more to the path of honor, and that will include equity and fairness.

We have a rich culture and we should be proud of it. We should not always aim at imbibing American or other western cultures. All that glitters is not gold. Infact most signs of family breakdown, absence of values and deviant behaviours of the West, especially USA, such as violence, rape, gangsterism, armed robbery, divorce, single motherhood, early pregnancy, school drop-out, kidnapping, disrespect, drug use and murder will envelop Nigeria to a devastating degree if we don't return to the basics, the core values that rules the nation until recently. Against this point, we make the following recommendations:

- The Nigerian government should filter all the programs that come into the country and limit certain ones to show in the night when the children are asleep. In Saudi Arabia, ownership of satellite is restricted to check this type of menace, though it is viewed as too drastic.

- The art is a known viable vehicle of cultural conveyance, hence the NOA should utilize it maximally to convey their programmes to the citizens – radio, television and other forms of media.
- Artists, and writers wield enormous powers with their works. They should be utilized rather than neglected in driving home government policies.
- The NOA should, therefore leverage on the appeal of the arts in disseminating national policies to the grassroot and bridge the communication gap between the government and the Nigerian masses.
- They should also harness the area of Nigerian music, food and dances towards the same purpose.

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CHAPTER SEVENTEEN

The Local Content Policy and Intercultural Communication in Nigeria's Oil and Gas Industry

Ngozi N. Iheanacho
&
John C. Koko

Introduction

The Oil and Gas Industry (OGI) in Nigeria plays a significant role in the sustenance of the nation's economy and development. It is against this backdrop that scholars widely describe it as “the live wire” of the nation's economy (Agusto, 2002; Atakpu, 2007; Odulari, 2006). The OGI generates about 95 percent of Nigeria's total export revenue and 80 percent of her national income. Sadly, only a very little proportion of the accruable profits are spent in Nigeria. Greater part of the amounts, according to Ihua et al. (2009) is taken abroad where most of the equipments are manufactured. One major reason for this is the problem of low level content (LC) which favours the award of service contracts to foreign firms on the ground that indigenous firms lack the requisite skills, technical expertise, manpower and production capacity and capability to compete favorably (Ihua et al. 2009).

The introduction of the local content Policy by the Federal Government of Nigeria was an attempt to address these anomalies in the operations of the OGI. The local content Bill was fully signed into law in 2010.

It aimed primarily at enhancing increased participation of local and indigenous firms in the OGI. But there is also a cultural dimension to the local content policy. This paper therefore, is an extension of the various appraisals done on the efficacy of the LCP. The main thrust of this paper is that the LCP has a cultural dimension and that its anticipated success is only realizable if cultural dialogue or interaction is taken seriously. This is because humans are cultural beings and should not be treated in isolation of their cultures. Thus, in this research effort will be made to identify certain key cultural factors that are necessary for creating conducive business climate for the operations of the OGI. To achieve this, the paper will begin by analyzing what the Local Content Policy and its Act are in the Oil and Gas Industry in Nigeria.

Conceptual Definition of the Local Content Policy

According to the NNPC Website, the term “Local Content” (LC) could be defined as “The quantum composite value added or created in the Nigerian human and material resources for the provision of goods and services to the petroleum industry”. Obuaya (2005) defines it as a set of deliberate orientation and actions to build domestic capacity relevant for service and product delivery comparable within that industry and an opportunity to locally build a sustainable culture of service quality and capabilities exceeding customer’s expectations and comparable to international standards through key local personnel and management.

Warner (2007) on his part, view local content (LC) from an angle of “community content” stating that it is

about realizing a competitive advantage for an oil and gas development company in the eyes of both the local population and the country's guardians of economic policy. He further observes that local content participation and local capability development are two distinct public policy strategies for achieving higher local content targets. Thus, the local content is an industrial policy that enhances Nigerian human and material resources for the provisions of goods and services to the oil and gas industry. This definition is crucial for understanding the entire arguments in this paper.

History of the Local Content Policy

Historically, the paradox of impoverishment amidst abundant resources inspired an unquenchable desire for policies that could reverse the trend. Thus, in the wake of the country's return to democracy, the Federal government introduced the Local Content Policy (LCP) in 2002 in order to address this anomaly. The primary aim of the policy was to enhance increase participation of local indigenous firms in OGI. The policy was targeted at transforming the industry through the development of in-country capacity and indigenous capabilities and infrastructure towards ensuring that higher representations of local indigenous companies participate actively in the industry (Lawal, 2006; MacPepple, 2002 and Nwapa, 2007).

The introduction of the local content policy (LPC) also aimed at reforming the industry into becoming the economic heart for promoting higher, small and medium Entrepreneurship participation, job creation and base for industrial growth; as well as for checking

capital flight away from the country (Binniyat et al, 2005; Chukwu, 2005 and Gilbert, 2007). These small – medium size enterprises are believed to be the backbone, key drivers, engine-rooms and catalysts of the economic development of most countries (Ariyo, 1999; Ihua, 2005). They constitute a major proportion of all the businesses in most countries and play salient roles in the area of wealth creation, provision of products and services, job creation, enhancement of better standards of living and contributing to the GDP of many countries (Okpara, 2000).

As a result, the policy crystallized into a proposed legislation in the form of the Nigeria Content Development Bill in 2003, which passed through various amendments in the years 2003, 2005, 2008, culminating in the Nigerian Oil and Gas Industry Content Development Bill in 2009. The Bill was passed by both houses of the Nigerian National Assembly in March, 2010, with the subsequent assent of the acting President, which is required for the Bill to come into effect as law, on April 26th. The major stakeholders of the OGI include but not limited to the following: Shell, Agip, Chevron, ELF, NNPC, NLNG, etc. Operations of the oil and gas industry are broadly divided into two, namely the upstream and downstream sectors. The upstream oil and gas sector involve operations in the areas of exploration and production (E &P) of oil as well as services that lead to these E & P activities (Ariweriokuma, 2009; Nwosu et al, 2007). The Nigerian government is a major investor in the production activities of the upstream sector and her activities are co-ordinated mainly by the NNPC. The downstream oil and gas activities involve refining the

products from crude oil, and distribution until it reaches the end users. There are three main functional areas within the downstream sector namely refining, distribution and marketing of petroleum products (Obasi, 2003).

The Local Content Development Act 2010

The Nigeria Oil and gas Industry Content Development 2010 is aimed at granting Nigerians full and fair opportunities to participate and enhance the wealth and income benefits of the oil and gas industry for Nigerians, while ensuring international competitiveness of the material, equipment and services provided by Nigerian companies. The extract of the Act are as follows:

1. Nigerian Content Management

Nigerian independent operators shall be given first consideration in the award of oil blocks, oil field licenses, oil lifting licenses and shipping services and all projects for which contracts are to be awarded in the Nigerian oil and gas industry, subject to the fulfillment of such conditions as may be specified by the minister and there shall be exclusive consideration for Nigerian indigenous services.

For each of its operations, the operator shall submit to the Board a succession plan for any position held by a Nigerian. Such succession plan shall provide for Nigerians to understudy each incumbent expatriate for a maximum period of four years. At the end of the four years period the position shall become Nigerianised.

Where Nigerians are not employed for lack of training, the operator shall ensure, to the satisfaction of the Board that effort is made within a reasonable time to supply such training locally or elsewhere. Such effort and procedure for its execution shall be contained in the operator's employment and training plan while the operator shall report to the Board quarterly on employment and training activities for the reporting period and compare this to the employment and training plan.

2. Mandatory Compliance Reporting

The operators are expected to submit within 30 days of the end of each quarter, a listing of all contracts, subcontracts and purchase order exceeding \$1 million or such other limit as the board may determine awarded in the previous quarter. The operator is also expected to make quarterly reports which shall include the number of new employees hired during the reporting period, their place of residence at the time of hiring and their employment status. Besides, operators are required to submit to the Board annually, a plan satisfactory to the Board setting out a programme of planned initiatives aimed at promoting the effective transfer of technologies from the operator and alliance partners to Nigerian individual and companies. The law also specifically provides that all projects, contracts, subcontracts and purchase orders in excess of \$1 million shall require the approval of the Nigerian Content Monitoring Board for adverts, pre-qualification criteria, technical bid documents and proposed bidders' list. It is therefore imperative that these oil companies would have to produce a

comprehensive compliance plan to enable them comply effectively with the provisions of the Act.

3. Nigerian Content Specification

The law specifically provides that all projects or contracts whose total budget exceeds \$100 million, shall contain a labour clause mandating the use of a minimum percentage of Nigerian Labour in specific cadres as may be stipulated by the Board indicating the minimum number of Nigerians to be involved. It further states that all operators and companies in the Nigerian oil and gas industry shall employ only Nigerians in their junior and intermediate cadre or any other corresponding grades designated by the operator or company.

4. Professional and Technical Services

By the provisions of the law, fabrication and welding activities of the operators and contractors must be carried out in-country. The Act also provides that any entity engaged in any business or transaction in the Nigerian petroleum industry requiring legal services may only retain the services of a Nigerian legal Practitioner or firm(s) of Nigerian Legal Practitioners whose office is located in any part of Nigeria. The operators are also expected to utilize Nigerian Insurance Companies and will only use offshore companies with the pre-approval of the National Insurance Commission. It also provides that operators, contractors and sub contractors are required to maintain bank accounts within Nigeria retaining a minimum of 10% of the revenues accruing from the Nigerian operators.

5. Monitoring and Compliance

To ensure and monitor the compliance of oil companies, a Nigeria Content Monitoring Board (NCMB), is to be established. It shall implement the provisions of this bill with a view to ensuring a measurable and continuous growth in Nigerian content in all petroleum arrangements, projects, operators, activities or transactions in the upstream sector of the Nigerian oil and gas industry. It is noteworthy that this Board has been inaugurated. This body is actually the soul and live wire of the implementation of the content of the Act. It is expected that if the board is adequately empowered and given the required independence the goals of the Act shall be realized.

6. Award of Contracts

To ensure that the companies remain competitive, the Act provides that the award of contracts shall not be solely based on the principle of the lowest bidder. Where a Nigerian indigenous company has capacity to execute such job, it shall not be disqualified exclusively on the basis that it is not the lowest financial bidder, provided value does not exceed lowest bid by 10%.

It further provides that all projects promoters and operators shall consider Nigerian content when evaluating any bid. Where bids are within 1% of each other at commercial stage, the bid containing highest level of Nigerian content shall be selected, provided Nigerian content in the selected bid is at least 5% higher than the closest competitor.

7. Fiscal Incentives

The Act provides that the Minister of Petroleum Resources shall consult with the relevant arms of government on appropriate fiscal framework and tax incentives for foreign and indigenous companies which establish facilities, factories, production units or other operations in Nigeria for purposes of carrying out production, manufacturing or for providing any services and goods otherwise imported into Nigeria. This provision opens a window of fiscal incentives and opportunities for companies that establish facilities, factories and production units in Nigeria.

8. Penalty

The Act makes it an offence for an operator, contractor or subcontractor to fail to comply with the provisions of the Act and such a person shall be liable to a fine of 5% of the contract value in which the offence is committed or the cancellation of the project.

The Cultural Dimension of the Local Content Policy

How does the local content policy relate to culture? Or is there a cultural dimension to the local content policy? It is critical to hypothesize that for business communication and success sensitivity to inter cultural factors – the material and non – material aspects of culture is crucial to the local content policy. Cultural dimension or intercultural factors in this sense refers to what Ting – Too May, (1999) sees as taking place when individuals influenced by different cultural communities negotiate shared meanings in interaction. What then counts depends in part on what one considers as a culture. This ranges from

communication among individuals from different nationalities to include inter ethnic, inter – religious and even inter – regional communication as well as communication among individuals of different sexual orientations (Gudykunst, 2003; Martin and Nakayama, 2009; Samovar and Porter, 2004)

For sure, interactions are most highly intercultural when individuals' group identities are most salient in determining the values, prejudices, language, non – verbal behaviours and relational styles from which those individuals draw. When individuals from different cultural backgrounds become more intimate, their interactions typically move along the continuum from more inter cultural to more interpersonal, though inter cultural elements may always play a role. It is based on this understanding that sensitivity to the cultural dimension or intercultural factors could become the substratum for the success of the local content policy in the Nigeria Oil and Gas industry. These cultural factors include; community identity, cultural lands and taboos, cultural attitude to work, cultural relativism and ethnocentrism, culture shock and adaptation, etc.

- *Ethnic or community identity*: Community identity is a key intercultural element that needs to be given attention in order to enhance the Nigerian local content policy. Generally, in Africa and particularly in a multi-cultural society like Nigeria, people are usually divided along ethnic cleavages which in turn form the various communities within which people are identified. These ethnic cleavages form their respective identities as well as play prominent roles in their day to day life. In case

of the local content policy in Nigeria, due recognition to these community identities could impact significantly to the peace and development of such communities. Lack of recognition on the other hand could generate crisis. It is against this backdrop that Charles Taylor (1992:25) persuasively posits that the relationship between identity and recognition is such that our identity is shaped by recognition and that non-recognition can spell doom in form of inflicting harm, oppression, imprisonment and reduced mode of being. Consequently, due recognition is not just a duty we owe human beings; it is an essential human need.

Special recognition needs to be ascribed especially to the various cultural communities where the operations of the oil and gas industry are located. Taylor (1992:61-73) is again perfectly in order when he argues that cultures are entitled to equal respect and those cultures that are threatened have to be secured by giving them due recognition. This is the only way to sustain a healthy business (democratic) society. It is inadequate to hold to a liberal theory of equality of individuals and avoid doing justice to the diversity of plural society. In fact a healthy, stable and peaceful environment for the full operations of the oil and gas is only possible when the diverse cultural identities are given due recognition. This recognition may take the form of promoting cultural activities of the communities, employment of members of the community, financing their cultural events, etc.

Apart from this, there is also the need to understand how to deal with the enigma of ascribed and avowed identities that are bound to occur during cultural contacts especially in the case of the local content

policy. Ascribed identity is the set of demographic and role descriptions that others in an interaction assume to hold true for the individual person. Ascribed identity is often a function of one's physical appearance, ethnic connotations of one's name, or other stereotypical associations. Avowed identity on the other hand comprises of the group affiliations that one feels most intensely. For example, if an individual is assimilated into a new culture, then the values and practices of that destination culture will figure prominently in his avowed culture. Avowed identity is closely related to the concept of "reference group". A reference group is a social entity from which one draws one's avowed identity. It is a group in which one feels competent and at ease.

Collier (1997) has argued that ascribed and avowed identities are crucial for understanding intercultural communication. This is because a person from another culture usually communicates with another based on ascribed identity. But in most cases, the person's avowed identity diverges from that ascribed identity. In such cases, the interaction is bound to be frustrating for both parties. Based on this difficulty, many identity theorists have postulated that individual cultural group membership is not a static label. Rather, cultural identities are enacted through interaction, i.e. through choice of language, nonverbal signs such as gestures and clothing, and discourse strategy (Hecht et al, 2005). In the context of the local content policy, both the host and foreign nationals must learn to deal with this difficulty if the anticipated conducive business climate is to be created.

- *Cultural lands and taboos*: To talk about the cultural dimension of the local content policy is also to discuss what may be referred to as cultural lands and taboos of the people for whom the operations of the oil and gas industry directly have a bearing. It is not uncommon in Africa in general and in Nigeria to see agricultural lands exclusively dedicated for cultural purposes. Such lands are usually considered sacred. In most communities, farming activities are carried out seasonally depending on the number of years members agreed upon. A festival or series of festivals may be observed to mark the beginning of the farming activities or the end of it. One common instance here is the yam festival usually observed in most parts of Nigeria. For example the Igbo yam festival, Ekpeye yam festival, *Egungu* yam festival, etc. that are usually observed to promote dignity of labour, agriculture, communal spirit, unity, peace, productivity, fertility and so on.

To such communities where this tradition is invoked; activities like bush burning, oil spillage, noise pollution, including the presence of a foreigner are considered cultural taboos that must be avoided at all cost if the equilibrium of society is to be maintained. On the contrary, the operations of the oil and gas industry directly impinge on the cultural beliefs and practices of these communities where such industrial activities are situated. Obviously, cultural taboos may be inevitable and in this case conflicts resulting into intense crisis are likely to generate. Thus, in seeking to create the desired business climate for the actualization of the Nigerian local content policy, it is imperative to pay maximum attention to issues about cultural lands

and taboos. The case of Ogoni and other ethnic nationalities perfectly fit into this situation. The crisis resulting from this prospective violation from the operations of the oil and gas may simply be averted by proper dialogue and negotiations with those communities. This dialogue and negotiations must go beyond the traditional way of using a community relations officer. In most cases community relations officers and chiefs do not represent the consensus of the entire community. It is the duty of the stakeholders of such industrial activities to ensure that this is done. In fact, it is grossly inadequate to claim that such cultural lands belong to government without duly compensating such communities. Culture is an integral aspect of human society. The violation of cultural rights can distort the equilibrium of society and the consequences could be unquantifiable both at the interim and at the long run.

- *Cultural attitude to work:* The local content policy also brings the issue of cultural attitude to work into focus. This is because different cultures have different world views and values. For efficient implementation of the local content policy, it is important for individuals (foreign and local nationals) to understand some of the ways in which cultures diverge in their world views. For example Hall (1983) has identified two types of cultures that are possible during cultural contacts or intercultural communications. These include monochronic cultures and polychronic cultures. Monochronic cultures are those cultures that regard time as segmentable and almost tangible commodity. Monochronic cultures value schedules and can evolve

efficient bureaucracies. A clear example here is the Western culture which gives maximum priority to time in the execution of life activities. In this culture, peoples' attitude to work is defined by promptness and total commitment to the task for which they are paid.

On the other hand polychromic cultures regard events as embedded in more of a simultaneous matrix of occurrences. People in polychromic cultures are little concerned with promptness or deadlines. An example here is a typical African society where the label "African time" is embedded in the life style of the people. Peoples' attitude to work in this cultural setting is easily predictable and significantly deviates from that of the monochromic cultures. Their attitudes to work are usually characterized by lateness and less commitment. For example in a traditional African society, a newly married man may be exempted from hard labour simply because of the cultural belief that hard labour at the early period of marital union could cause infertility. And since, bearing children is one cardinal reason for marriage in Africa; the man is then exempted from hard labour. In this case there would be maximum need for people from both the polychromic cultures (host communities) and monochromic cultures (foreign nationals) to come to a negotiating table prior to the commencement of operations and employment of the services of local nationals. This would help in promoting conducive business atmosphere that would enhance the local content policy.

- *Cultural relativism and ethnocentrism:* Cultural relativism and ethnocentrism are also possible difficulty associated with cultural contacts especially

with regards to the local content policy. Ethnocentrism is the inclination to view one's own group as natural and correct and all others as aberrant. Obviously, a person who is highly ethnocentric cannot adapt to diverse people, and cannot communicate in an interculturally competent manner (Triandis, 1994). Some scholars hold that some degree of ethnocentrism is inevitable, and even functional for the preservation of distinct cultural groups. Competent communicators simply learn to suppress their natural ethnocentric reactions in order to better understand others in their own terms (Devine, 1989). Alternatively, it may be possible for individuals to evolve beyond ethnocentrism, to become ethnorelativistic as Bennett and Bennett argued (2004).

Ordinarily, there should be no problem at all if all cultures are homogenous but this is far from reality. There is usually the tendency for individuals to see their cultures as superior to others because they significantly differ in world views and moral values. The situation is aggravated by the fact that cultures foreign to one's own culture may have been negatively labeled in the past and as such the individual at first contact with such negatively labeled culture have no alternative but to interpret it based on those labels. For example, there is usually the cultural label that the Niger-Delta people live and worship crocodiles or snakes as their gods. Such cultural label is capable of posing fear at foresight to the individual who comes into contact with it. Where as in reality there is no such thing as the worship of crocodiles or snakes in the Niger-Delta. It would require a lot of effort for the individual to discover the truth by him/herself.

In the situation of the local content policy such contact is bound to be frustrating. Therefore, the foundation of intercultural communication competence is the capacity to avoid cultural relativism and ethnocentrism. The development model of intercultural sensitivity is frequently used in intercultural training and assessment to lead individuals' progress towards ethnorelativism. There are six stages which include denial, meekness, minimization, acceptance, adaption and integration. Therefore, success in the local content policy will also require intercultural competence and avoidance of ethnorelativism and ethnocentrism.

- *Culture shock and adaptation:* The last cultural difficulty of the local content policy is culture shock and adaption. Storti (2001) defines “culture shock” as a common stress reaction that individuals have when they find themselves immersed in an unfamiliar culture. One’s sense of identity as a mature and efficacious adult can be severely challenged when one cannot even figure out how to greet people in a foreign culture. This may pose a very big challenge to the foreigner especially in a society where the culture of greeting is considered a cardinal aspect of society. Take for example, the Yoruba community that sees greeting of elders as an integral sign of respect and loyalty. The foreigner who may have little or no knowledge of the greeting culture may face serious cultural crisis. For relatively short-term sojourners in a new culture, the pattern of adjusting to a new culture often follows a predictable pattern from elation to depression to adjustment (Oberg, 1960). Moreover, when the sojourn comes to an end, returns often experience re-entry

shock when they return home (Martin and Harrell, 2004). Ting-Toomey (1999) identifies seven stages that sojourners may expect to transverse.

- (i) *Honeymoon stage*: Newcomers are elated about all the exotic sights and experiences and by the friendliness with which they are greeted.
- (ii) *Hostility stage*: As the welcome wears thin and the real tasks are expected of the sojourner, disorientation and frustration set in. Those lacking in communication skills may either abort their visit or else retreat into isolation.
- (iii) *Humor stage*: Sojourners are able to see their various challenges and artificial identity in perspective.
- (iv) *In-Sync stage*: Having achieved a sense of comfort and competence in their host culture, sojourners may even serve as mentors for other newcomers.
- (v) *Ambivalence stage*: As the end of their sojourn approaches, individuals are torn between the joy of an anticipated homecoming and the disappointment of seeing their overseas adventure coming to an end.
- (vi) *Re-entry cultures shock stage*: The sojourner is shocked by the lack of interest and support among those who remained behind in the home culture. Often, the stress of re-entry may exceed the original stress of encountering the host culture.

- (vi) *Resocialization stage*: As individuals adjust to being back in their home cultures, three patterns are common. Assimilators try to fit back into old patterns and forget that they had ever experienced another culture. Alienators are never quite satisfied with what they find at home. They may feel restless until they can accept another overseas assignment. Transformers are change agents who use their recently acquired intercultural knowledge to help vitalize their home relationships and organizations.

It is necessary to understand all these factors in the operations of the oil and gas industry in Nigeria. The success of the local content policy in part depends on them. This is because the local content policy even though an economic issue is also a cultural issue as well. Humans cannot be completely divorced from their cultures and as such must be treated to a large gamut as cultural beings. When this is done the cultural benefits of the local content will be unquantifiable. The success of the local content policy would lead to for example culture exchange, culture transformation, and eventually global peace.

Conclusion

In this research, effort has been made to appraise the efficacy of the local content policy in the oil and gas industry using the test-tube of intercultural communication. The research identifies intercultural elements that are crucial for creating a conducive business climate for which the local content policy can flourish. These intercultural elements are subsumed

under community identity, cultural lands and taboos, cultural attitude to work, cultural relativism and ethnocentrism, and culture shock and adaptation.

Although, the research may be seen to be over-generalizing these issues, however, it provides useful insights for future direction of the policy. It is also pertinent to add that the maximization of the provisions of this Act will in part depend on the level of implementation of the Act, which responsibility falls squarely on both the federal government and the Nigerian Content Monitoring Board. This research represents only a small step towards enhancing our understanding of the interconnections between the local content policy in the oil and gas industry in Nigeria and intercultural communication. Hence, further research would still be necessary to generate valid constructs and empirically tested models for assessing the strength of the policy. Overall, when all these cultural factors are duly addressed, the benefits would be unquantifiable as there would be culture exchange, culture transformation and eventually global peace.

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CHAPTER EIGHTEEN

Rural Women and Alternative Dispute Resolution Policy in Akpor Kingdom: A Cultural Matrix

Eze Wosu

Introduction

Violence against women is one of the crucial social problems in our society today. Men folk primarily direct gender-based violence towards women as a tool of humiliation and subjugation, (Lyman, Ikejiani-Clark, 2009). One of the major causes of gender-based violence is conflict. Women, children and the girl child are also among risk groups for intimate partner violence. Poverty also increases the rate of conflicts, especially in families. A major cause of conflict in Akpor kingdom is chieftaincy tussle and land disputes in the communities. For instance, the people had witnessed intra communal conflicts in Ogbogoro, Rumuolumeni, etc. The communities plunged into war, experienced orgy of destruction of lives and properties. Such conflicts recorded high number of displaced persons, among who are women and children.

Despite the UN Declaration on the Elimination of Violence Against Women (DEVW), in 1993 violence against women have been on the increase, and women been the worst victims of conflicts are hardly involved in conflict resolution. This is in spite of the United Nations process to have women as key players in conflict resolution and peace-building missions, (Ikejiani-Clark, 2009).

The Problem

War, conflict, crisis are inevitable and ubiquitous in human society. The phenomenon of population displacement and conflict resolution has attracted myriads of literature, which scholars are attempting to understand, analyse and interpret, (Wosu, 2007). Doebbler (1999), asserted that the problem of force displacement is not unique to one country. There are large numbers of internally displaced persons in at least thirty countries around the world, for which rural women and children are the worst hit.

The problem of securing housing, food, clean water, clothes, children's education, adequate healthcare and the right to a stable place to live are especially acute problem for displaced rural women and children. This breaks up families and severs community ties. It leads to unemployment and limits access to land, education, food and shelter. The displaced rural women are particularly vulnerable to violence. For example, the HIV/AIDS rate among displaced rural poor women is six times higher than in the general population, (Crisp, 2006). Further, of the 4.7million new infections which are estimated to have occurred among adults in 1995, 1.7million or 39% occurred among women (Farmers, et al 1996).

The experience of rural women and children in different countries and communities reveals that they generally find themselves in more precarious, difficult and desperate situations. The impact includes various forms of impoverishments: landlessness, economic marginalization, increased morbidity, food insecurity, loss of access to common property, social disintegration and loss of peace. Displaced rural women are

particularly at risk of exposure to violence, sexual abuse, and sexually transmitted diseases. Women face greater risk during childbirth because they do not have access to health facilities or midwifery services. Displaced children are also at risk of exposure to malnutrition, abuse, diseases, and disruption of education, abduction, sexual exploitation and child labour (Wosu, 2007).

Rural women constitute more than 80% of farming production force (Wosu, 1988). Based on the above premise, the paper argued that since rural woman suffer most in conflict situation and constitute more than 80% of farming productive capacity; it implies that they can constitute an alternative social agent of peace-building in our communities and societies. The mechanism of conflict resolution have tilted to a patriarchal affair, yet crisis, is on the increase and have ravaged human race. The intention of the paper is to crystallize and advocate the ADR system as a form of empowerment, right based and capability approach as an alternative option to rural poor women.

The concept of ADR

We considered ADR as a modified and hybrid version of traditional justice system which function as institution for social order. Primarily, institution refers in anthropology and sociology means an “endurable status and role, sets of which collectively shape the behaviour of a group of people” (Brac-2007). Unlike formal institution, they are not sanctioned or codified via legal recognition, legal enforcement, or official access to power and policy making. It is clear that the set of un-codified social norms, moral, values, cultural

practices and beliefs, and informality exercised in the community is called informal institution (Brac-ibid).

The term 'alternative dispute resolution' or ADR is often used to describe a wide variety of dispute resolutions that are alternatives to full-scale court process (ADR Practitioner Guide, 1998). The term can refer to everything from facilitated settlement negotiations in which disputants are encouraged to negotiate directly with each other prior to some other legal process, to arbitration systems or mini trials that look very much like a court room process.

Theoretical Framework and Methodology

The paper anchored on the Feminist revisionism as the theoretical framework. The feminist revival of the late 1960s and early 1970s brought a different perspective to the analysis and interpretation of African social structure, sex roles, the household, and public policy. That was the period of deepening economic crisis in Africa which led to a broad critique of dominant development strategies, to a focus on Africa's failing agriculture, particularly domestic food production (Glickman, 1988). The revival of western feminism became part of a broader attack on existing privilege and a search for equality, feminist rallied against discriminatory attitudes and practices limiting women's access to socially valued resources and statutes. They sought "liberation" from those legal and cultural aspects of marriage that left women economically dependent on spouses and confined to an unrewarding domestic task. Women sought the fullest measure of self-determination. They argue that self-determination is best promoted by full labour force participation; by

good wages and by women fully controlling their earning (ibid).

It is this measure of self-determination that the paper advocated to be extended to women participating in alternative peace-building process. Since, economic self-sufficiency permits to choose not to marry or to divorce, development cannot strive in an atmosphere of conflict. The objective of this paper is for women advocacy skill for peace-building since the traditional mechanism has failed.

Methodology

This is an explorative study. Akpor is one of the ancient kingdoms that make up Ikwerre Ethnic Nationality. It comprised of ten clans with several villages. The ten clans are Ozuoba, Rumuokparali, Rumuosi, Rumualogu, Rumuokwachi, Alakahia, Rumuekini, Choba, Ogbogoro, Rumuolumeni. According to the 2006 census in Nigeria, the population of Akpor is approximately 232,395. The technique deployed in the study was simple interview and Focused Group Discussions (FGDs). We interviewed 100 rural women, 10 from each community, and we had 10 research assistants that covered the communities. The FGDs numbered from 6-12 persons. We had a tape recorder and secretary who reported every discussion. The essence of the oral interview is to feel the pulse of rural poor women and children faced with crisis situation; and how to restore peace and reintegrate them into the system. Also, the rural women were largely illiterate, hence we communicated with them in their local dialect (Ikwerre) for the purpose of clarity and understanding. Again, some men were interviewed over their opinions

as women functioning as an ADR system. The FGDs were done across women strata from social clubs, church organisation, etc. This gave us an insight into women's plight and their lamentation over their exclusion in conflict resolution. Suffice it to say that women have been battered, dehumanised and subjected to untold hardship even in their refugee status. The paper was complimented with secondary data – literature, journal, magazines, internets etc.

Findings

Where formal systems do not have sufficient human and financial resources to cover identified needs, the priority will be to target available resources to vulnerable groups. Many rural women are not only vulnerable to adverse effects of the crisis, but because of their role as household and family managers, the risks they face have extended implications. If only for these reasons, they should be prioritised as a target group.

A cross sections of some women groups in Akpor kingdom – *Nzi-bu-igwu-gwu* Social Club, Ogechi Social Club of Nigeria, Young Ladies of Akpor; *Ogbotu* Social club of Nigeria, *Agwa-bu-nma* Social Club, *Mbu-du-zi-risi* Social Club, Ikwerre Progress Social Club etc. We also interfaced with Women Christian Association. The findings revealed that rural women and children suffer a lot of hardship resulting from natural and man-made obstacles. Moreso, women suffer a lot of battering and humiliation at the family level. At the death of the husband, brothers in law will subject the wife to suffering, confiscating the man's property without recourse to the up-keep and education of the

deceased's children. The leaders of these women social clubs asserted that they have acted in restoring peace to majority of their fellow members who are faced with marital challenges, peace-building between husband and wife, inter and intra communal crisis settlement, family versus family land dispute, chieftaincy dispute, cases of cassava theft by women etc. For instance, an interview with some group of women (women who married outside their community), revealed that once in 1990, women came together and intervened in the looming Ogbogoro chieftaincy dispute. This they did by sending strong emissary and appeals to the warring chiefs. Their effort yielded relative peace before the final collapse of law and order in the community. Again, an interview with some sections of the women from Rumuolumeni revealed that women single-handedly restored peace between the chiefs and youths over the royalty paid to the community by Saipiem Oil Servicing Company.

Further, the women leaders of the various clubs stated that one of their cardinal objectives of forming the association is to promote peace among the women. Experience has shown that rural women suffer most in conflict situation than men. But cultural barriers inhibit them from participating and taking decision that affects them at the family, compound, and/or community level. However, they asserted that they have the skill, ingenuity and resilient capacity to pacify their husbands hence can extend such prowess to alternative dispute resolution. In the pre-colonial era, in Kanem-Borno Empire, women played a very strong advisory role to the Mai and his chiefs in council in settling disputes.

Again, in some communities that had been plunged into witch craft and evil doings, it was the women in those communities that rose up to the challenge to ensure that peace and harmony prevailed; either through the process of intercession (prayers) or appealing to the council of chiefs and elders of the community. The import of this is to proactively forestall the community plunging into crisis which has imminent danger on women and children of those communities.

Again, during the last decade, ADR gained enormous ground in rural development arena as an informal justice institution in Bangladesh. It is the contribution of ADR programme on poor rural women to achieve social justice with the vision to ensure the involvement of the programme more effectively. This is to strengthen the programme and enlighten the system with empowerment, right based and capability approach (Brac, 2007).

Conversely, we interviewed some elites in Akpor and they were of strong view that ADR programmes should be established for poor rural women. This will go a long way to compliment and curb some obstacles meted against women by the menfolk. The men stated that the efficacy and power of the women was made manifest during the prehistoric times. When the land is defiled, to cleanse the land and restore peace in the land, young virgin girls were asked to do the cleansing and peace is restored. This peculiar function and power deposited in women serve as a strong catalyst for ADR.

Conclusion

The patriarchal norms of the society generated some problems in decision-making not reflecting the opinion of the victims. The fundamental question is that rural poor women are alienated of justice in the traditional patriarchal dispute resolution. In most cases, the victims further faced the threats and became victims of physical violence. It is therefore the strong intention of this paper to advocate for the establishment and enlighten the ADR system with empowerment, right based and capability approach as an alternative to rural poor women in Akpor kingdom and beyond. More so, as rural women are the worst hit in conflict situations.

Therefore, the paper subscribes to the views of Oguonu, (cited in Ikejiani-Clark, 2009), that women should be empowered to participate in decision-making; where they can help to change situation of things, especially in relation to women abuse. It is also sad to note that Nigeria, like some other nations of the world, do not have any legislation against gender-based violence. It is therefore suggested that such legislation is needed since its absence encourages perpetration of such acts. It is necessary that Nigeria should develop national gender policies, especially in the area of gender-based violence. There is also need to have laws protecting women from gender-based violence.

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CHAPTER NINETEEN

Culture and Nigeria's Foreign Policy

Kingsley Owete
&
Friday L. Bobmanuel

Introduction

Nations do not exist in isolation from one another. They are invariably held together by the international grid of communication, sharing ideas, and embarking on plans of action for diverse interests and aspiration. The growing inter-dependence of one nation on the other makes it necessary for the establishment of a patterned way of interaction. Hence, the emergence of international organizations such as the Organization of African Unity (O.A.U.) now African Union, (A.U.), Commonwealth of Nations (C.W.N.), United Nations Organizaton (UNO), New Partnership for Africa's Development (NEPAD) and Millennium Development Goals (MDGs), to mention but a few. Consequently, these have become good mediums of cultural contact and inter-relationship.

From time immemorial, the pervasive nature of culture has greatly exerted good measures of influence on human conduct. In fact, it is a people's culture that determine the trend of its development, and their relationship with the wider world. Therefore, it is not surprising that the foreign policies of Nigeria as a member of the community of nations are considerably reflective of her cultural values. Both past and present leaders of Nigeria have all tried to partly weave the

country's foreign policies against the background of cultural values and considerations. So, it would not be wrong to mention that the foreign policy of Nigeria as a nation cannot be adequately discussed without considering the cultural matrix and the content underpinnings. That is to say that there is a symbiotic relationship between culture and foreign policy.

The focus of this contribution is to discuss the relationship between culture and foreign policy and, as well point out the cultural variables and considerations in Nigeria's foreign policy. Here lies the thrust of the essay.

Other contributions in this book have offered definitions of culture, hence we avoid a detailed definition of culture. But we shall discuss culture as it relate to the subject at hand. The distinction between "us" and "them" is largely a matter of culture. Simply put, culture is the sum total of a people's way of life (Adefuye 1992:1). Culture is that aspect of our existence that makes us similar to some people, yet different from other peoples of the world. It includes value, belief and frame of reference of the world that is fundamental to a people's conduct and are shared by members of the particular society, at a particular period, including their dynamic response to the realities of nature and state affairs.

Culture and Development

As previously noted, culture remains the totality of a peoples way of life and their dynamic response to the realities of existence. Development however, in our opinion is man's ability to master his environment and to make a living out of it within a given period of time.

For instance, the early man's idea of hunting and gathering wild life, to the domestication of animals and the growing of food crops, the progress from crude stone tools to the use of metals, and improvement in organization of work from being an individualistic activity towards being an activity which assumes a social character through the participation of many are tied to cultural development. Walter Rodney (1972:1-2) in his well researched book: "How Europe Under-Developed Africa", noted that development in human society is a many-sided process. He further observed that at the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. At the level of social groups, development implies an increasing capacity to regulate both internal and external relationships.

In whatever way development is seen and understood, whether in terms of politics, economics, science, etc., what is paramount is that every development spring from a given cultural milieu. Therefore, for any country to develop, it needs the effective utilization of her cultural values and understanding. Europe and Asia's rapid development in all spheres of life is simply due to the understanding and implementation of her cultural values and principles. On the contrary, Africa, particularly Nigeria's under-development is not because the nation lacks population (manpower), nor natural resources. But because we have partly cultivated, encouraged, orally legalized and strengthened the culture of corruption and equally ignored or fail to effectively utilize our authentic and admirable cultural values,

human and natural resources for our development. Permit us to say here that Africa nay Nigeria is not barren of science and technology or cannot improve in all spheres of human endeavour. The root of our underdevelopment is corruption and indiscipline which are made attractive and profitable by Nigerian leaders.

Culture and Foreign Policy

We must submit here that foreign policy just like culture is a complex phenomenon. It is subject to several definitions. The definition of the subject matter depends largely on the perspective through which the individual sees it. However, one common feature of foreign policy is that it is a method adopted by nation states to achieve their goals in the international arena. Legg and Morrison (2010:2), observed that foreign policy is a set of explicit or unequivocal objectives with regards to the world beyond the borders of a given social unit and a set of strategies and tactics designed to achieve those objectives.

Mac Ogonor (2000:94) also noted that foreign policy is the formulation, implementation and evaluation of external choice which one state views from the perspective of another. In other words, foreign policy is essentially a set of goals and course of actions a nation wishes to pursue in respect to the demand or interactions of internal and external settings as perceived by decision makers. From the foregoing, it can be said that foreign policy is a statement and plan of actions to be embarked upon by a nation; foreign policies are policies having to do with what is being done about external matters and diplomacy and how to do it. It is a policy which in various ways (economic,

science, religion, cultural etc.) brings a country into some relationship with other countries of the world.

The relationship between culture and foreign policy has in recent times been of interest to scholars. In view of the above, Adefuye (1999) noted that: international relation is a type of relation among nations, each implementing aspects of its foreign policy. This is against the backdrop of each nation having its distinctive traditions, social and intellectual orientations. Foreign policy is a concomitant of international relations among nations. A nation therefore is a cultural extraction, and international relations are interactions among cultural units.

Kapman and Head (in Adefuye 1999) states that in order to understand American foreign policy or diplomacy one must know something about American culture. This is to show that there is indeed a fundamental relationship between a country's cultural system and its behaviour in the international system. Again, the manner of the formulation and implementation of a country's foreign policy is considerably influenced by the nature of its culture. The culture factor in foreign policy and international relations is further underscored by Chibundu (2009), as he asserts that, culture is the sum total of peoples response to the environment, which gauges their ability to change, and to respond to the dynamics of change. Foreign policy however, is a nation's response to the world outside its own frontiers. Thus, it stands to reason that culture is an essential component or ingredient of that policy. Hence, the manner of the formulation and implementation of a nation's foreign

policy is considerably influenced by the nature of its culture.

Culture and Diplomacy

The harmonious pair of culture and diplomacy is not an accident. Culture is an instrument of diplomacy. It can be used to promote and propagate a country's interest, especially as Africa is the centerpiece of Nigeria's foreign policy (Babalola 2001:81). This citation shows that diplomacy partly depends on culture for its full realization. Diplomacy however, is also the ability or skill to negotiate between groups, and also describes one of the dimensions of the use of influence (Igwe 2010:42). Be that as it may, in foreign policy or international relations, diplomacy is the art of negotiation between countries or the art of forging relations and strengthening existing relations, and resolving disputes so that they do not result in rivalry.

Culture which is the way of life of a people is a powerful instrument in the hands of diplomats, towards pursuing national interest in an intelligent, convincing and cost-effective manner. Culture is utilized actively in bilateral and multi-lateral diplomacy to foster inter-cultural understanding and meaningful dialogue between nations. Culture and diplomacy therefore, specifies a set of prescription which are material to its effectual practice. Such prescriptions include unequivocal recognition and understanding of foreign cultural dynamics and observance of the tenets that govern basic dialogue. These cultural dynamics are the exchange of ideas, information, art, lifestyles, values, social systems, traditions, beliefs and other aspects of culture. In dealing with foreign policy and

diplomacy, culture is therefore very imperative to promote unity, peace and progress as well as political, social and cultural integration, liberation and all forms of international co-operation conducive to the consolidation of universal peace and mutual respect and friendship among all people and states, and most importantly to combat racial discrimination in all its manifestation.

Culture Content and Ideas of Nigeria's Foreign Policy

Culture is a patterned way of life of a people. It is made by man and, culture in turn creates man. Again, every society is a cultural system or extraction. It is remarkable to note here that the dynamics of culture includes integration, sharing of cultural values and concerns for the survival and well-being of the members and for the functioning of the society in general. Human relations is by extension cultural relations.

Culture is everywhere and in everything. In our institutions of learning, it is called the educational culture, in our societies, we have it as: dressing, dancing, eating etc., culture. In farming, it is technically called "Agriculture". So, it would not be wrong to say that there are elements of culture in Nigeria's foreign policy since culture is the total way by which people act, regulate their activities, govern themselves and how they react to the realities of life. This is why culture is dynamic and not static. May we postulate here that the cultural contents and ideas of Nigeria's foreign policy are overtly crystallized in its participation in the African International Organizations.

Organization of African Unity OAU (Now African Union AU) is an organization established in May 1963 by the then leaders of thirty (30) out of the thirty-two independent African countries. The antecedent factor for the establishment of this Organization is deeply rooted in the struggles of the black and African peoples in Africa and in the diaspora against racialism, foreign domination, racial emancipation and self-determination among others. Unlike the biblical Cain, Africans are their brothers' keepers. This is one important characteristics of the true African culture, and the hallmark of a true African, to know the problem and to contribute to the development of a fellow African brother.

The idea behind the formation of this umbrella Organization is unity. Unity in this sense was not to kill nor destroy, but unity to fight against foreign domination, and to promotion, preservation, and restoration of the African cultural life.

Culture is so important that the leaders of this organization make it necessary to emphasize more on improving the socio-cultural condition and rehabilitation of African culture in its spelt out aims. So, the content of culture is indirectly embedded in the objectives of the Organization, in which Nigeria's participation is prominent.

Like the O.A.U, ECOWAS was equally formed by the then leadership of Nigeria and Togo in May 1975. However, unlike the O.A.U., the main objective of ECOWAS is to provide forum for Pan-West African economic cooperation, and integration among others. The antecedent factor for the creation of the Organization was the imposition of different aspects of

cultures including languages, systems of government, education, exploitation and exploration by the colonial powers on the Africans. This means that ECOWAS was established to achieve socio-economic and cultural independence. By coming together under the banner of ECOWAS and striving to promote co-operation in all aspects of development for the purpose of raising the living standards of the people of West Africa had demonstrated a strong attachment to their history and culture. This is a proof of the African (Ethiopian) proverb, which says: “when the spider web unites, they can tie up a lion” (Samovar & Peter 2003:82). With this, the cultural justification for the body has already been made. It is an organization created to receive and restore the African economic culture and the dignity of the black man and race.

Beside its primary function of economic integration, the body (ECOWAS) is also a meeting point of various cultures of West Africa. This can be true because, during their annual gathering, cultural values and ideas such as food pattern, dressing, language and others are being observed and exchanged. The A.U., NEPAD, and ECOWAS as an extension of Nigeria’s foreign policy objective is indeed an arena of intercultural communication and relations.

New Partnership for Africa’s Development (NEPAD) is another organization through which Nigeria demonstrate the culture content of her foreign policy. NEPAD was born on October 23, 2001, in Abuja, Nigeria. NEPAD, is the new initiative and official commitment by the African heads of government and friends of Africa in the international community to redress the marginalization of Africa and her people in

the globalization process and to ensure political stability and economic prosperity of the entire continent. NEPAD is anchored on the key principle of African ownership and partnership (partnership between Africa and her development partners). This was not achieved without recourse to the cultural values of Africa. According to Agubuzu (2004), "...if Africa jettisons the dependency syndrome and embrace dignity of labour and self-reliance, it may fail, unless she believes in cooperation existence, for survival, unity and development,"

By implication, Agubuzu is of the view that African's must shun the foreign culture of dependence and embrace her culture of dignity of labour, self-reliance and corporate existence, communal solidarity and unity for survival and development. The emphasis on unity, corporate existence, etc., may sound like values of today, but of a truth they are cultural values original to traditional African societies. These values have become the platform and guide of the governments of modern Nigeria in formulating and implementing policies of interest to her people, within and outside the country. So, it would not be wrong to assert that the foreign policies of Nigeria are indeed clothed with her cultural matrix and underpinnings.

Nigeria's Foreign Policy and the Culture of Conflict Resolution

Conflict resolution is the methods and process of negotiation, arbitration and institution building which promote the peaceful enduring of social conflict and war. In another paradigm, conflict resolution or conflictology is an attempt to resolve a dispute or a

conflict successfully. Conflict resolution does not mean the elimination of conflict from the society. It is even believed that conflict is endemic to human condition, and it is difficult to predict how change could take place if there is no conflict. The problem is to minimize the destructive consequences of conflict. However, the most important thing is the management of conflict and its elimination. This is not a matter of divine will nor aggressive human nature. Conflict resolution is not based on wishful thinking or on a restructured view of human self interest (Banks M. ed. 1984:159). Conflict is said to be endemic, and inevitable phenomenon in every human society. Infact, much of what we call or describe as international politics is not only the struggle for power, but it is also attempts at resolving conflicts between nations in their bid to promote and satisfy their national interest and unity.

OAU now AU, ECOWAS, NEPAD and ECOMOG are prominent organizations established to promote African unity, solidarity and cooperation. Promoting these factors are part of the major objectives enshrined in the charter of the Organizations in 1963, 1975 and 2001 respectively, by the founding fathers. However, threatened by the inevitable phenomenon of conflict, the various organizations stretches its institutional strength towards the total elimination of conflicts in Africa.

The power to do this is enshrined in the charter of the Organizations. For example, the power of the OAU to maintain peace is clearly stated in Article 2(1), A, which calls on African states to coordinate and humanize their general policies in the fields of defense and security. Article 3(4) outlines measures designed to

implement these provisions. It also enjoins member states in pursuance of the purpose stated in Article 2, to declare their adherence to the principles of peaceful settlement of disputes by negotiation, meditation, conciliation and arbitration. Another source of powers for the OAU relative to the provisions is Article 2(1) E, which seeks the promotion of international corporation having due regard to the UNO and Universal Declaration of human rights. This is the basis of the OAU and in particular, Nigeria's conflict resolution initiative and operations in Africa.

In the quest for peaceful co-existence, unity and solidarity, the Festival of Arts and Culture (FESTAC), also became an instrument, and tool of Nigeria's foreign policy, used in resolving Africa's conflict, and encouraging the traditional African brotherhood and concern. According to Adefuye (1992:94), if FESTAC was designed to promote unity and reinforce the sense of common origin of all the Black peoples within and outside the continent, Nigeria's activities at the level of the OAU particularly its intervention in many intra-African disputes testify to the strong commitment of the Murtala-Obasanjo regime to the peace and progress of Africa. At the 1979 OAU Summit in Libreville, Gabon, General Obasanjo lamented that it is sad that instead of continuing with the necessary provision of adequate education, social and economic opportunities for suffering masses, we are diverting our scarce resources to the purchase of armaments for self destruction – it is the view of my delegation that urgent and positive steps must now be taken to devise more effective machinery for resolving intra-African conflicts, based on African people's values for Peace

and corporate existence. From the foregoing, it is very obvious that these Regional Organizations are powerful instruments of Nigeria's culture based foreign policy implementation, not just in resolving intra-African conflict, but a forum for enacting their unity and solidarity, progress, the consciousness of the African humanism and above all, re-awakening the spirit of the Black people to their historical past, as a people with distinctive qualities of cultural and religious values, found nowhere else in the world.

The Support from Cultural Policy

Cultural policies are clearly spelt out policies which the government or leadership of the day wishes to pursue and achieve by fraternizing or establishing close or cordial affinity with other nations of the world. This could or will be realized through the instrument of the nation's foreign and domestic policy objectives and principles. For instance, among other cognate objectives the Nigerian cultural policy is:

1. "To evolve from our plurality, a national culture, the stamp of which will be reflected in African and world affairs.
2. To utilize culture as a vehicle for participation in National and global development initiatives. To document, preserve and promote tangible and intangible cultural heritage" (Federal Ministry of Tourism, Culture and National Orientation 2008:2).

The cultural relationship that exist between Nigeria and other African states and other countries of the world is

an integral aspect of the peoples' accommodating and hospitable culture. The Festival News, 1975, reported the intra-African relations as: "African unity and relationship is a geographical, historical and political necessity, it is also a cultural exigency". This imply that the common origin, common historical destiny and common aspirations make the unity and relationship of the Black World (African nations) an historical and cultural exigency.

Be that as it may, the culture of cooperation and communal living inherent in the peoples pattern of life is what Nigerians wish should be part of her foreign policies. This informs why Nigeria play the role of 'a big brother' to the entire African continent, as in the case of providing financial, food, military etc., assistance to other countries such as Liberia, Niger Republic, Cameroon, Ghana, Sudan, Angola etc. According to Adefuye (1992:126-7),

Given Nigeria's relatively strong economic strength, she has over the years been inundated with request for economic support by Africa and Caribbean countries, either in the form of manpower or monetary grants to meet exigencies arising from disasters or other unexpected development. Correspondingly, Nigeria takes such requests as clarion call and in line with its foreign policy".

Conclusion

Nigeria's culture is rich and divers. Culture is one area in which the most populous black nation has much to show the rest of the world. Culture deals with the issues

surrounding the identity of daily lives of individuals or communities. Culture is a tool kit of identities for our survival. Its component units are a common world view, a myth of common ancestry and identity, ethos and a set of rituals which give rhythm to life. A people's culture is the universe that incorporates the essence of life expressed in their songs, dances, dress, food, stories, language and so on. Their gamut of life revolve around religion and culture. How we are born, how we live, die and are buried are all functions of our culture and religious worldviews.

In history, the preservation of any people's culture has always been central to their very existence and survival. Whenever or wherever this culture was ever threatened, people have always risen up in defence of all that they cherish. Hence, for there to be any effective development, the leaders of the nation must recognize and efficiently utilize her culture. Culture is one way in which people express themselves and are being identified, therefore Nigerian leaders and foreign policy makers should formulate good policies that reflect the peoples' rich cultural values, for unity, identity, development and to foster good international relations. Government should pay particular attention to relevant cultural issues, such as copyright, information management and enforcement, collection, analysis and documentation of the oral traditions, restoration and conservation of national monuments, creative writing, education, training in cultural development, establishment of a National Institute for Cultural Orientation. Finally, this paper is in firm support of cultural content combination and input into our foreign policies.

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LIST OF CONTRIBUTORS

- ♦ *Amah G. Mgbemere-Emukah*
- ♦ *Benjamin O. Omu*
- ♦ *Caroline Mbonu*
- ♦ *Chidiebere Ughaerumba*
- ♦ *Douglas Nwaokugha*
- ♦ *Edward Obomanu*
- ♦ *Emmanuel Okemini*
- ♦ *Eze Wosu*
- ♦ *Franca N. Madumere*
- ♦ *Friday L. Bobmanuel*
- ♦ *Grace Lawrence-Hart*
- ♦ *Igoniko O. Kenoye*
- ♦ *Jacob Dick Asuevia*
- ♦ *John C. Koko*
- ♦ *Kingsley Owete*
- ♦ *Ngozi N. Iheanacho*
- ♦ *Nnwobunwene Scf*
- ♦ *Ntiense Usua*
- ♦ *Otu A. Ekpenyong*
- ♦ *Rowland Ohumati*
- ♦ *Saturday T. Nbeta*
- ♦ *Vincent A. Ohusakin*

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